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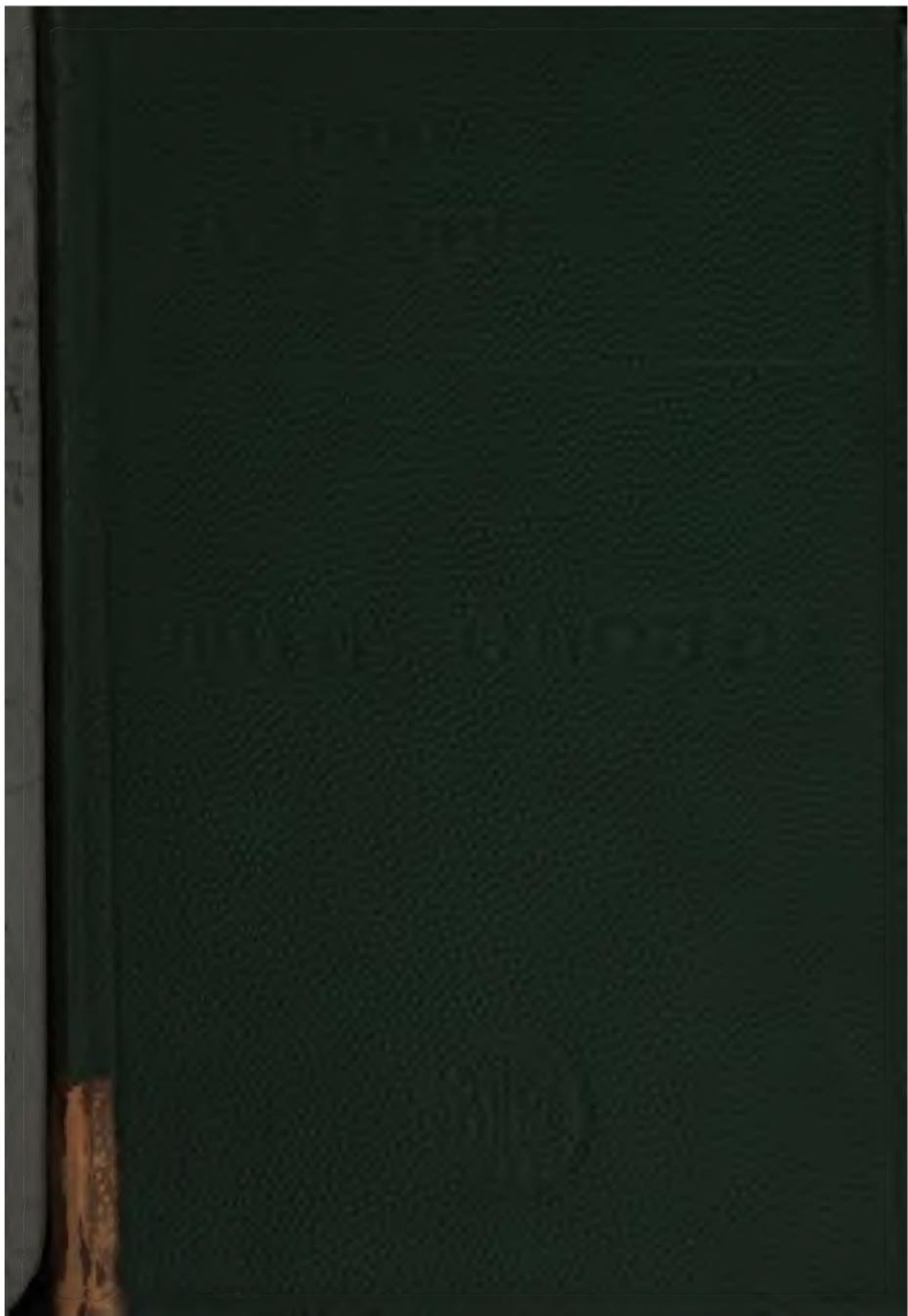
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292. q. 91<sup>c</sup>.



## PREFACE.

THE Clouds is in its real aim a companion play to the Frogs. Like the latter, it is directed against what Aristophanes regarded as the curse of Athens, the growing spirit of subtle disquisition and innovating scepticism. This scepticism was not confined to philosophy, but invaded religion, politics, art, and the whole life of Athens. Men were growing discontented, as it seemed to Aristophanes, not merely with the barbarisms of the past, but with the whole framework of traditions and institutions, built up by the noble, simple, reverent wisdom of their ancestors. The new ideal was only subtlety and cleverness, which at the best was barren folly, and at the worst was ruin. To argue, to doubt, to disbelieve, to destroy, seemed the only aim of the rising generation. It was, therefore, the first and clearest duty of a patriot, by every effort in his power, to arrest the set of this disastrous current.

As this influence (in his view so pernicious) had penetrated many departments of life, so it offered many points of attack. In the Frogs it was the subtle philosophical poetry of Euripides, alike devoid of real inspiration and fatal to truth and virtue, which Aristophanes contrasted with the simple and pure sublimity of Aeschylus. In the Clouds he attacks no longer the poets, but the teachers.

The instruction of youth at Athens had fallen into the hands of a class of persons called Sophists, of whom Socrates was the greatest. By their fertile activity of mind, and their close analysis of existing ideas and opinions, they became, if not the founders, at least the most prominent and effective promoters, of philosophy; and to the stimulus which they gave to thought is partly due that era of intellectual exuberance which culminated in Plato and Aristotle.

## *PREFACE.*

As may be conceived, this new state of things was not without its bad side. To frequent the schools of the Sophists became the rage among the young men of Athens; and while the sensible might become eager students, others too often imitated only the extravagances of their masters. The vain found a cheap satisfaction in deriding the received opinions of their elders; and the greater the reverence and tenacity with which those opinions were held, the easier and the more attractive was the amusement of attacking them. Further, of the teachers themselves, among many able and earnest enquirers, there were certainly, in so successful a calling, many superficial sciolists, and not a few impostors.

All this was the bitterest gall to Aristophanes. Conservative in every fibre, he might, in spite of his shrewdness, overlook the real intellectual impulse of the time. But it was enough to put him into a frenzy, to see his religious and political beliefs, and all the institutions which he held dear, attacked, with an ignorant self-confidence and a swagger of shallow logic, by youths in their teens whose intelligence was beneath contempt. In this play, accordingly, he brings all his unrivalled powers of ridicule to bear upon the whole profession of Sophists, with Socrates at their head.

Nor can it be doubted that, to a foe so able and determined, they offered many a handle for virulent and unscrupulous derision. Their uncouth dress, their awkward and abstracted demeanour, their extraordinary logical quibbles, were in themselves often ridiculous; while their strange beliefs and non-beliefs could be easily presented in a light no less absurd to a promiscuous and unsympathizing audience.

That the derision was unscrupulous is however equally certain. The picture here presented is a ludicrous travestie even of the ordinary kind of Sophist. As a portrait of the better sort, it is

## *PREFACE.*

nothing short of a deliberate slander. Of Socrates himself, the noblest and most gifted man of all antiquity, it is clear that the poet had not the faintest shadow of an appreciation. On the occasion of the first production of the play, Aristophanes obtained only the third prize; and this fact, while partly an evidence of the great merit of Cratinus and Ameipsias, who defeated him, is doubtless partly to be accounted for by the resentment of the Athenians at the injustice of the *Clouds*.

An ancient tradition records that Socrates himself was present when this comedy was acted; and that he witnessed the whole representation with the utmost good humour and amusement. Whether this story be true or not, it shews at least how thoroughly those who related it believed the great philosopher to be superior to any feelings of private vanity or personal pique, at this laughable but scurrilous caricature of himself and his brother Sophists.

The play was acted at the great Dionysiac festival, in March, B.C. 423. It was the ninth year of the Peloponnesian War, one year after the battle of Delium, and two after the capture of Sphaeraria.

The plot is as follows.

Strepsiades, an industrious Athenian farmer, has married a lady of high rank and expensive tastes. The son of this union, Pheidippides, inheriting his mother's disposition, has squandered his father's property on horses. Hearing of the logical skill displayed by the pupils of Socrates, Strepsiades desires his son to be taught by him, that he may be able to outwit his creditors. The son refuses. After some hesitation, the father resolves, old as he is, to go himself. Though not an apt scholar, he learns enough strange novelties to astonish his son, and with some difficulty induces him also to repair to the school. The result is as painful as it is unexpected. Phei-

## *PREFACE.*

dippides not only learns to cheat his creditors, but also to beat his father, an operation which he proves, to the silencing if not the satisfaction of all parties, to be just.

Strepsiades, in rage and despair, suddenly resolves on revenge. With axe and torch he attacks the school of Socrates, which he utterly demolishes, the master himself only escaping suffocation to encounter the just wrath of the deluded scholar.

## DRAMATIS PERSONAE.

**Στρεψίδης**, an Athenian farmer.

**Φειδιππίδης**, his son.

**Σωκράτης**,  
**Χαρεφῶν**, } philosophers.

Several *μαθηταὶ*, or pupils of Socrates.

**Πασίας**,  
**Αμνίας**, } two Athenian money lenders.

A *μαρτύς*, or summons-witness.

Several *θεράποντες*, or slaves.

The scene is at Athens, B.C. 422.



## SCENE I.

*The interior of the house of STREPSIADES in Athens. A glimpse is seen through the doorway of the street, and the house of SOCRATES. It is night, and STREPSIADES and his son PHEIDIPIIDES are lying in bed. At the foot of PHEIDIPIIDES' bed stands a statue of POSEIDON HIPPUS. Several slaves are stretched on straw-mattresses on the floor, and are fast asleep and snoring. STREPSIADES alone is awake, and tosses from side to side, restless and uneasy. At last he sits up in bed miserable, and says with a yawn :—*

**ΣΤ.** Ιοὺς ιούς

ώ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον  
ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται ;  
καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἥκουσ' ἐγώ·

[*looking round sulkily on the sleeping slaves*]

οἱ δὲ οἰκέται φέγκουσιν ἀλλ' οὐκ ἀν πρὸ τοῦ. 5  
ἀπόλοιο δῆτ', ω πόλεμε, πολλῶν οὔνεκα,  
δτ' οὐδὲ κολάσ' ἔξεστι μοι τοὺς οἰκέτας.

[*pausing, and then tartly, as he sees all the others asleep and snoring*]

ἀλλ', εἰ δοκεῖ, φέγκωμεν ἐγκεκαλυμμένοι.

[*he lies down and covers himself with the bed clothes in a last desperate attempt to get some sleep. It is no use; and after a few moments' pause he starts wildly up again*]

ἀλλ' οὐ δύναμαι δεῖλαιος εῦδειν δακνόμενος

THE CLOUDS OF

ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,  
διὰ τουτού τὸν νιόν. [pointing to PHEIDIPIIDES' bed]

οὐ δὲ κόμην ἔχων 11

ἰππάζεται τε καὶ ξυνωρικεύεται  
ὄνειροπολεῖ θ' ὑππους· ἐγὼ δὲ ὑπόλλυμαι,  
ὅρῶν ἄγουσταν τὴν σελήνην εἰκάδας·  
οἵ γάρ τόκοι χωροῦσιν.

[he jumps out of bed, puts on his coat, and wakes one of the slaves]

ἄπτε, παῖ, λύχνον, 15

κάκφερε τὸ γραμματεῖον, ὃν' ἀναγνῶ λαβὼν  
όπόσοις ὁφεῖλω, καὶ λογίσωμαι τοὺς τόκους.

The slave lights a lamp, and brings the account book to STREPSIADES,  
who sits down and examines it]

φέρ' ἵδω, τί ὁφεῖλω; [reads] Δώδεκα μνᾶς Πασίᾳ.

[pausing to reflect]

τοῦ δώδεκα μνᾶς Πασίᾳ; τί ἔχοησάμπου;  
[recollecting]

ὅτ' ἐπριάμην τὸν κοππατίαν. οἷμοι τάλας, 20  
εἴθ' ἔξεκόπην πρότερον τὸν ὁφθαλμὸν λίθῳ.

Φ.Ε. [talking and gesticulating in his sleep]

Φίλων, ἀδικεῖς· ἔλαυνε τὸν σαυτοῦ δρόμον.

Σ.Τ. τοῦτ' ἔστι τοιτὶ τὸ κακόν, δοῦ μ' ἀπολάλεκεν  
ὄνειροπολεῖ γάρ καὶ καθεύδων ἰππικήν.

Φ.Ε. [in his sleep, as before]

πόσους δρόμους ἐλᾶ τὰ πολεμιστήρια; 25

Σ.Τ. [shaking his head mournfully at his sleeping son]

ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἔλαύνεις δρόμους.  
[mouthing]

*ARISTOPHANES.*

ἀτὰρ τι χρέος ἔβα με μετὰ τὸν Πασίαν ;

[*reads*]

Τρεῖς μνᾶι διφρίσκου καὶ τροχοῖν Ἀμυνίᾳ.

ΦΕ. [*still in his sleep*]

ἄπαγε τὸν ὕππον ἔξαλίσας οἴκαδε.

ΣΤ. ἀλλ', ὡ μέλ', ἔξηλικας ἐμέ γ' ἐκ τῶν ἐμῶν, 30  
ὅτε καὶ δίκαια ὥφληκα, χάτεροι τόκου  
ἐνεχυράσεσθαί φασιν.

ΦΕ. [*waking up, peevishly*] ἐτέον, ὡ πάτερ,  
τι δυσκολαίνεις, καὶ στρέφει τὴν νύχθ' ὅλην ;

ΣΤ. δάκνει με δήμαρχός τις ἐκ τῶν στρωμάτων.

ΦΕ. ἔασον, ὡ δαιμόνιε, καταδαρθεῦν τί με. 35  
[*turbs round and goes off to sleep again*]

ΣΤ. σὺ δ' οὖν κάθευδε· τὰ δὲ χρέα ταῦτ' ἵσθ' ὅτι  
ἐσ τὴν κεφαλὴν ἄπαντα τὴν σὴν τρέψεται.

[*shaking his head at him; then with a sigh*]

φεῦ. εἴθ' ὤφελ' ή προμνήστρι' ἀπολέσθαι κακῶς,  
ἥτις με γῆμ' ἐπῆρε τὴν σὴν μητέρα  
ἐμοὶ γάρ ήν ἄγροικος ἥδιστος θίος, 40  
εὐρωτιῶν, ἀκύρητος, εἰκῇ κείμενος,  
βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις.  
ἔπειτ' ἔγημα Μεγακλέους τοῦ Μεγακλέους.  
ἀδελφιδῆν ἄγροικος ὧν ἔξ ἄστεως  
σεμνήν, τρυφώσαν, ἐγκεκοισυρωμένην. 45

[*the lamp gets dimmer and dimmer. At last it goes out, and the slave takes it up and examines it. Meanwhile day is breaking*]

ΘΕ. ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤ. οἵμοι τι γάρ μοι τὸν πότην ἡπτες λύχνον ;  
δεῦρ' ἔλθ', ἵνα κλάγη.

THE CLOUDS OF

- ΘΕ.** [coming *sulkily*] διὰ τί δῆτα κλαύσομαι :  
**ΣΤ.** ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.  
[cuffs him soundly ; then proceeds with his story]  
μετὰ ταῦθ', ὅπως νῷην ἐγένεθ' νὺὸς οὐτοσὶ,  
έμοι τε δὴ καὶ τῇ γυναικὶ τάγαθῃ,  
περὶ τούνόματος δὴ 'ντεῦθεν ἐλοιδορούμεθα·  
ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τούνομα,  
Ξάνθιππον ἡ Χαίριππον ἡ Καλλιππίδην,  
έγὼ δὲ τοῦ πάππου 'τιθέμην Φειδωνίδην  
τέως μὲν οὖν ἐκρινόμεθ· εἴτα τῷ χρόνῳ  
κοινῇ ξυνέβημεν κάθέμεθα Φειδιππίδην.  
τούτον τὸν οὐὸν λαμβάνοντος ἐκορίζετο·  
“Οταν σὺ μέγας ὀν ἄρμ' ἐλαύνῃς πρὸς πόλιν,  
‘ ὥσπερ Μεγακλέης, ξυστίδ' ἔχων’—έγὼ δὲ ἕφην,  
“Οταν μὲν οὖν τὰς αἰγας ἐκ τοῦ φελλέως,  
‘ ὥσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος—’  
ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,  
ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.  
νῦν οὖν δλην τὴν νύκτα φροντίζων ὁδοῦ  
μίαν εὑρον ἀτραπὸν δαιμονίως ὑπερφυᾶ,  
ἥν ἦν ἀναπείσω τουτονί, σωθήσομαι.  
ἀλλ' ἔξεγεῖραι πρῶτον αὐτὸν βούλομαι.
- [gets up gently, and approaches the sleeping PHEIDIPPIDES]  
πῶς δῆτ' ἀν ἥδιστ' αὐτὸν ἐπεγείραιμι ; πῶς ;  
[waking him softly, with the most insinuating voice]  
Φειδιππίδη, Φειδιππίδιον.
- ΦΕ.** [waking] τί, ὡ πάτερ ;  
**ΣΤ.** κύσον με, καὶ τὴν χεῖρα δὸς τὴν δεξιάν.

50

55

61

65

70

ARISTOPHANES.

ΦΕ. [kissing him, and giving him his hand]  
ἰδού. τί ἔστιν;

ΣΤ. εἰπέ μοι, φιλεῖς ἐμέ;

ΦΕ. [rather bored] νὴ τὸν Ποσειδῶντον τὸν ἵππιον.  
[pointing to the statue of Poseidon at the foot of his bed]

ΣΤ. [in agony, entreating him]

μη μοὶ γε τοῦτον μηδαμῶς τὸν ἵππιον  
οὐτος γάρ ὁ θεὸς αἴτιός μοι τῶν κακῶν. 75  
ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὅντως φιλεῖς,  
ὦ παῖ, πιθοῦ

ΦΕ. [indifferently] τί οὖν πιθωμαι δῆτά σου;

ΣΤ. ἔκστρεψον ως τάχιστα τοὺς σαυτοῦ τρόπους,  
καὶ μάνθαν' ἐλθών, ἀν ἐγὼ παραινέσω.

ΦΕ. [getting up and putting on his coat]  
λέγε δὴ, τί κελεύεις;

ΣΤ. καὶ τι πείσει;

ΦΕ. πείσομαι, 80

νὴ τὸν Διόνυσον.

ΣΤ. δεῦρο νυν ἀπόβλεπε.

[leading him out of the door, and pointing across the street towards  
the house of Socrates opposite]

ορᾶς τὸ θυριον τοῦτο καὶ τῷκίδιον;

ΦΕ. ὁρῶ. τί οὖν τοῦτ' ἔστιν ἐτεόν, ὦ πάτερ;

ΣΤ. ψυχῶν σοφῶν τοῦτ' ἔστι φροντιστήριον.  
ἐνταῦθ' ἐνοικοῦσ' ἄνδρες, οἱ τὸν οὐρανὸν 85  
λέγοντες ἀναπείθουσιν ως ἔστιν πνιγεύς,  
κᾶστιν περὶ ήμᾶς οὗτος. ήμεῖς δ' ἄνθρακες.  
οὗτοι διδάσκουσ', ἀργύριον ἦν τις διδῷ,  
λέγοντα νικᾶν καὶ δίκαια κᾶδικα.

*THE CLOUDS OF*

- ΦΕ.** είσιν δὲ τίνες ;
- ΣΤ.** οὐκ οἰδ' ἀκριβῶς τοῦνομα· 90  
μεριμνοφροντισταὶ καλοὶ τε κάγαθοί.
- ΦΕ.** [*in contempt and disgust*] .  
αἰβοῖ, πονηροὶ γ', οἶδα. τοὺς ἀλαζόνας,  
τοὺς ὡχριῶντας, τοὺς ἀνυποδήτους λέγεις·  
ῶν ὁ κακοδαιμων Σωκράτης καὶ Χαιρεφῶν.
- ΣΤ.** [*horrified*] ήγή, σιώπα· μηδὲν εἴπης ηγίπιον. 95  
ἀλλ' εἴ τι κήδει τῶν πατρών ἀλφίτων,  
τούτων γένουν μοι, σχασάμενος τὴν ἵππικήν.
- ΦΕ.** οὐκ ἀν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι  
τοὺς φασιανούς, οὓς τρέφει Λεωγόρας.
- ΣΤ.** ίθ', ἀντιβολῶ σ', ω φίλτατ' ἀνθρώπων, ἐμοὶ 100  
ἔλθὼν διδάσκουν.
- ΦΕ.** καὶ τί σοι μαθήσομαι ;
- ΣΤ.** είναι παρ' αὐτοῖς φασὶν ἄμφω τὰ λόγω,  
τὸν κρείττον', δστις ἔστι, καὶ τὸν ἥπτονα.  
τούτοιν τὸν ἔτερον τοῦ λόγουν, τὸν ἥπτονα,  
νικᾶν λέγοντά φασι τάδικωτερα. 105  
ἢν οὖν μάθῃς μοι τὸν ἄδικον τοῦτον λόγον,  
ἄν μην ὀφείλω διὰ σέ, τούτων τῶν χρεῶν  
οὐκ ἀν ἀποδοίην οὐδ' ἀν ὀβολὸν οὐδενί.
- ΦΕ.** οὐκ ἀν πιθοίμην· οὐ γὰρ ἀν τλαίην ἰδεῖν  
τοὺς ἴππέας τὸ χρῶμα διακεκυναισμένος. 110
- ΣΤ.** [*in a rage*]  
οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,  
οὔτ' αὐτός, οὕθ' ὁ ζύγιος, οὕθ' ὁ σαμφόρας·  
ἀλλ' ἔξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκλας.

*ARISTOPHANES.*

**ΦΕ.** ἀλλ' οὐ περιόφεταί μ' ὁ θεῖος Μεγακλέης  
ἀνυππον. ἀλλ' εἰσειμι, σοῦ δ' οὐ φροντιῶ.

115

[*goes into the house again defiant*]

**ΣΤ.** [looks dejectedly after him; then resolutely]

ἀλλ' οὐδὲ ἐγὼ μέντοι πεσών γε κείσομαι  
ἀλλ' εὐξάμενος τοῦσιν θεοῖς διδάξομαι  
αὐτὸς βαδίζων εἰς τὸ φροντιστήριον.

[*Exit across the street towards the house of SOCRATES.*]

THE CLOUDS OF

SCENE II.

*The scene is changed to the front door of the house of SOCRATES.  
(At line 147 it changes again, and shows the inside of the house.)*

Enter STREPSIADES, at first resolutely advancing to the door. But a misgiving seizes him; he stops short and says doubtfully;—

ΣΤ. πῶς οὖν γέρων ὧν κάπιλήσμων καὶ βραδὸς  
λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι;      120  
[makes up his mind, and advances to the door]  
ἴτητέον. τί ταῦτ' ἔχων στραγγεύομαι,  
ἀλλ' οὐχὶ κόπτω τὴν θύραν;  
[knocks and kicks at the door, and shouts] παῖ, παιδίον.

ΜΑ. [from within, shouting in a rage]  
βάλλ' ἐς κόρακας· τίς ἐσθ' ὁ κόψας τὴν θύραν;  
ΣΤ. Φείδωνος υἱὸς Στρεψιάδης Κικυννόθεν.  
ΜΑ. [putting his head out of the door, and scowling upon  
STREPSIADES]  
ἀμαθής γε νὴ Δλί', δστις οὔτωσὶ σφόδρα      125  
ἀπεριμερίμνως τὴν θύραν λελάκτικας,  
καὶ φροντίδ' ἔξημβλωκας ἔξημρημένην.

ΣΤ. [humbly]  
σύγγνωθε μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.  
ἀλλ' εἰπέ μοι τὸ πρᾶγμα τούξημβλωμένον.  
ΜΑ. [shaking his head sternly]  
ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν.      130  
ΣΤ. λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὔτοσὶ<sup>1</sup>  
ἥκω μαθητὴς εἰς τὸ φροντιστήριον.

*ARISTOPHANES.*

**MA.** [relenting] λέξω. νομίσαι δὲ ταῦτα χρὴ μυστήρια.  
ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης  
ψύλλαν, ὁπόσους ἀλλοιο τοὺς αὐτῆς πόδας. 135  
δακοῦσα γὰρ τοῦ Χαιρεφῶντος τὴν ὁφρῦν  
ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφῆλατο.

**ΣΤ.** πῶς δῆτα τοῦτ' ἐμέτρησε;

**MA.** δεξιώτατα.

κηρὸν διατήξας, εἴτα τὴν ψύλλαν λαβὼν  
ἐνέβαψεν εἰς τὸν κηρὸν αὐτῆς τῷ πόδε, 140  
κάτα ψυγείσῃ περιέφυσαν Περσικά.  
ταῦτα ὑπολύσας ἀνεμέτρει τὸ χωρίον.

**ΣΤ.** [in ecstasies of delight and astonishment]

ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.  
τι δῆτ' ἐκεῖνον τὸν Θαλῆν θαυμάζομεν;  
ἄνοιγ', ἄνοιγ' ἀνύσας τὸ φροντιστήριον, 145  
καὶ δεῖξον ὡς τάχιστά μοι τὸν Σωκράτη.  
μαθητιῶ γάρ· ἀλλ' ἄνοιγε τὴν θύραν.

[*the pupil, who has been keeping the door just ajar, now opens it wide, and lets STREPSIADES in. The scene shifts, and displays a good-sized room with couches and maps and strange scientific instruments. This room is the φροντιστήριον, or thinking-chamber. The pupils of SOCRATES, lean, haggard, and pale, are on the floor, some with eyes cast down, some with their heads close to the ground, in all manner of ungraceful attitudes. In the background is seen SOCRATES himself, pale and unshorn, his ugly countenance puckered with wrinkles of meditation, hanging from the ceiling in a basket. The instant STREPSIADES catches sight of the pupils, he stops amazed, and says:—*]

•

ὦ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία;

**MA.** τι ἔθαύμασας; τῷ σοι δοκοῦσιν εἰκέναι;

THE CLOUDS OF

ΣΤ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.  
ἀτὰρ τί ποτ' ἔσ τὴν γῆν βλέπουσιν οὐτοιί;

ΜΑ. ζητοῦσιν οὐτοι τὰ κατὰ γῆς.

ΣΤ. βολβοὺς ἄρα  
ζητοῦσι.

[addressing the pupils] μή νυν τουτογὶ φροντίζετε·  
ἔγώ γὰρ οἶδ' ὃν εἰσὶ μεγάλοι καὶ καλοί.  
[turning to his guide again]

τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες;

ΜΑ. οὐτοι δὲ ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.

[The pupils, while STREPSIADES with his guide is walking, gradually get up and retire]

ΣΤ. [catching sight of some globes, charts, zodiacs, &c.]  
πρὸς τῶν θεῶν, τί γὰρ τάδ' ἔστιν; εἰπέ μοι.

ΜΑ. ἀστρονομία μὲν αὐτῇ.

ΣΤ. [pointing to a pair of compasses] τοῦτὶ δὲ τι;

ΜΑ. γεωμετρία.

ΣΤ. τοῦτ' οὖν τί ἔστι χρήσιμον;

ΜΑ. γῆν ἀναμετρεῖσθαι.

ΣΤ. πότερα τὴν κληρουχικήν;

ΜΑ. οὔκ, ἀλλὰ τὴν σύμπασαν.

ΣΤ. ἀστεῖον λέγεις.

τὸ γὰρ σόφισμα δημητικὸν καὶ χρήσιμον.

ΜΑ. [showing a map of the world]

αὐτῇ δέ σοι γῆς περίοδος πάσης. ὄρᾶς;  
αἵδε μὲν Ἀθῆναι.

ΣΤ. [scrutinizing it] τί σὺ λέγεις; οὐ πείθομαι,  
ἐπεὶ δικαστὰς οὐχ ὄρῳ καθημένους.

*ARISTOPHANES.*

- A. ὡς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.  
Γ. καὶ ποὺ Κικυνῆς εἰσὶν ούμοὶ δημόται ;  
Α. ἐνταῦθ' ἔνεισιν. ή δέ γ' Εὔβοι', ὡς ὁρᾶς,  
ἡδὲ παρατέταται μακρὰ πόρρω πάνυ. 169  
Γ. οἴδ'. ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.  
ἀλλ' ή Λακεδαίμων ποὺ στίν ;  
Α. δπον στίν ; αὐτηί.  
Γ. [startled] ὡς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε,  
[speaking in a serious tone]  
ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.  
Α. ἀλλ' οὐχ οἰόν τε νὴ Δι'.  
Γ. οἰμώξεσθ' ἄρα.  
*the basket creaks; STREPSIADES suddenly looks up and discovers*  
SOCRATES]  
φέρε τίς γὰρ οὐτος οὐπὶ τῆς κρεμάθρας ἀνήρ ;  
Α. [reverently] αὐτός.  
Γ. τίς αὐτός ;  
Α. Σωκράτης. 176  
Γ. [going close under the basket and looking up] ὦ Σώκρατες.  
[then turning and calling to the pupil]  
ἴθ' οὗτος, ἀναβόσον αὐτόν μοι μέγα.  
Α. αὐτὸς μὲν οὖν σὺ κάλεσον οὐ γάρ μοι σχολή.  
[the pupil retires]  
Τ. ὦ Σώκρατες,  
ὦ Σωκρατίδιον.  
Π. [in a solemn, hoīlow voice] τί με καλεῖς, ὥφήμερε ;  
Τ. πρῶτον μὲν δ τι δρᾶς, ἀντιβολῶ, κάτειπέ μοι. 181  
Π. ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.  
Τ. [indignantly]

THE CLOUDS OF

ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,  
ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ;

*οὐ γὰρ ἄν ποτε*

ἔξευροι ὄρθως τὰ μετέωρα πράγματα, 185

εὶ μὴ κρεμάσας τὸ νόημα, καὶ τὴν φροντίδα

λεπτήν καταμίξας εἰς τὸν ὅμοιον ἄέρα.

εἰ δ’ ὡν χαμαὶ τάνω κάτωθεν ἐσκόπουν,

οὐκ ἄν ποθ' εὑροιν· οὐ γὰρ ἀλλ' ἡ γῆ βίᾳ

Ἐλκει ποὸς αὐτὴν τὴν ἵκμάδα τῆς φροντίδος.

πάσχει δὲ ταῦτὸ τοῦτο καὶ τὰ κάρδια.

[bewildered and incredulous] τι φῆς :

**ΣΤ.** [bewildered and incredulous] Τι φῆς :

ἡ φροντὶς ἐλκει τὴν ἴκμαδ' εἰς τὰ κάρδανα :

ἴθι την. κατάβηθ. ὡς Σωκρατίδιον. ως ἐμέ.

ίνα με διδάξῃς. ὥνπερ ἔνεκ' ἐλπίλυθα

195

[SOCRATES descends carefully out of the basket]

**ΣΩ.** ἦλθες δὲ κατὰ τι;

**ΣΤ.** βουλόμενος μαθεῖν λέγειν.

ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων

ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

**ΣΩ.** πόθεν δ' ὑπόγρεως σαυτὸν ἔλαθες γενόμενος;

**ΣΤ.** νόσος μ' ἐπέτριψεν ἵππική, δεινὴ φαγεῦν. 200

ἀλλά με δίδαξον τὸν ἔτερον τοῦ σοῦ λόγουν,

τὸν μηδὲν ἀποδιδόντα. μισθὸν δ', ὅντιν' ἀν-

*πράττη μ', ὁμοῦμαι σοι καταθήσειν τοὺς θεούς.*

**ΣΩ.** ποίους θεοὺς ὅμει σύ; πρῶτον γὰρ θεοὺ

*ἡμῖν νόμισμ' οὐκ ἔστι.*

$\Sigma T$ .  $\tau\hat{\omega} \gamma\grave{\alpha}\rho \grave{\delta}m\mu\nu\tau'$ ;  $\hat{y}$

σιδαρέοισι ώσπερ ἐν Βυζαντίῳ : 206

*ARISTOPHANES.*

**ΣΩ.** βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς  
ἄπτ' ἔστιν ὄρθως;

**ΣΤ.** νὴ Δι', εἴπερ ἔστι γε.

**ΣΩ.** [leading him to a couch apart]

κάθιζε τοίνυν ἐπὶ τὸν ἵερὸν σκίμποδα.

**ΣΤ.** [sitting down] ἴδον κάθημαι.

210

**ΣΩ.** [putting a chaplet on his head] τουτονὶ τοίνυν λαβὲ  
τὸν στέφανον.

**ΣΤ.** [in terror] ἐπὶ τῇ στέφανον; οἵμοι, Σώκρατες,  
ῶσπερ με τὸν Ἀθάμανθ' δπως μὴ θύσετε.

**ΣΩ.** οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους  
ἡμεῖς ἀεὶ ποιοῦμεν. ἀλλ' ἔχ' ἡσυχος.

[he sits still, and SOCRATES proceeds to prepare him for the  
mystic rite.]

*THE CLOUDS OF*

SCENE III.

*The thinking-chamber as before. In the background is seen a small door leading into the inner sanctum. SOCRATES, who has already been instructing STREPSIADES on various things in heaven and earth, so that the pupil looks twice as wise (and puzzled) as before, thinks fit to ask him some questions. So he begins:—*

ΣΩ. ἄγε δή, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον, 215

ἴν' αὐτὸν εἰδὼς ὅστις ἐστὶ, μηχανᾶς

ἥδη πλ τούτοις πρὸς σὲ καυνᾶς προσφέρω.

ΣΤ. [starting at the word μηχανᾶς]

τί δέ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν;

ΣΩ. οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι,  
εἰ μνημονικὸς εἰ.

ΣΤ. δύο τρόπων νὴ τὸν Δία· 220

ἢν μέν γ' ὁφείληται τί μοι, μνήμων πάνυ,  
ἢὰν δ' ὁφείλω, σχέτλιος, [with a knowing wink]  
ἐπιλήσμων πάνυ.

ΣΩ. ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει;

ΣΤ. λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῦν δ' ἔνι.

ΣΩ. πῶς οὖν δυνήσει μανθάνειν;

ΣΤ. [carelessly] ἀμέλει, καλῶς. 225

ΣΩ. ἄγε νυν ὅπως, ὅταν τι προβάλωμαι σοφὸν  
περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει.

ΣΤ. [stupidly] τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι;

ΣΩ. [turning with a shrug of disgust to the audience]

*ARISTOPHANES.*

ἀνθρωπος ἀμαθῆς οὐτοσὶ καὶ βάρβαρος.

[*gravely and sternly to STREPSIADES*]

δέδοικά σ', ὡ πρεσβύτα, μὴ πληγῶν δέει. 230  
φέρ' ἵδω, τί δρᾶς ἦν τίς σε τύπτῃ;

**ΣΤ.** τύπτοαι.

κάπειτ', ἐπισχῶν ὀλίγον, ἐπιμαρτύρομαι,  
εἰτ' αὐθὶς ἀκαρή διαλιπὼν δικάζομαι.

**ΣΩ.** Ίθι νυν, κατάθου θοιμάτιον.

**ΣΤ.** [*in terror*] ηδίκηκά τι;

**ΣΩ.** οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται. 235

**ΣΤ.** ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.

**ΣΩ.** κατάθου. τί ληρεῖς;

[*STREPSIADES pulls off his coat and leaves it on the floor*]

**ΣΤ.** εἰπὲ δή νύν μοι τοδί:

ἥν ἐπιμελῆς ὡ καὶ προθύμως μανθάνω,  
τῷ τῶν μαθητῶν ἐμφερῆς γενήσομαι;

**ΣΩ.** οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν. 240

**ΣΤ.** [*piteously*] οἴμοι κακοδαίμων, ήμιθνῆς γενήσομαι.

**ΣΩ.** [*impatiently, as he goes to the little door at the back*] οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ

ἀνύσας τι δευρὶ θάττον;

[*SOCRATES opens the door, and displays a glimpse of a low dark little room, with steps leading down to it, at which STREPSIADES shudders*]

**ΣΤ.** ἐσ τῷ χειρέ νυν

δός μοι μελιτοῦτταν πρότερον ὡς δέδοικ' ἔγῳ  
εἴσω καταβαίνων ὁσπερ εἰς Τροφωνίου. 245

**ΣΩ.** χώρει· τί κυπτάζεις ἔχων περὶ τὴν θύραν;

[*They go into the dark sanctum, and shut the door.*]

THE CLOUDS OF

S C E N E I V.

*The same again. The stage at first is empty, as the CHORUS are engaged in singing. As the last note dies away, the door of the inner sanctum opens, and SOCRATES appears coming up the steps. He is very red in the face, and bounces about the stage in the most impatient and indignant manner, exclaiming ;—*

**ΣΩ.** μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἄέρα,  
οὐκ εἴδον οὕτως ἄνδρ' ἄγριουκον οὐδένα,  
οὐδὲ ἄπορον, οὐδὲ σκαιόν, οὐδὲ ἐπιλήσμονα·  
δστις σκαλαθυρμάτι' ἄττα μικρὰ μανθάνων, 250  
ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· δμως γε μὴν  
αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.

[opening the little door, and calling down the steps]  
ποὺ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβών.

**ΣΤ.** [in a querulous struggling voice, from below and within]  
ἀλλ' οὐκ ἐώσι μ' ἔξενεγκεῖν οἱ κόρεις.

[slowly STREPSIADES appears, mounting the steps, carrying the bed on his shoulders. He looks exhausted and miserable]

**ΣΩ.** [impatiently]  
ἀνύστας τι κατάθου, καὶ πρόσεχε τὸν νοῦν.

**ΣΤ.** [bringing the bed with a bang on the ground] ίδού. 255

**ΣΩ.** ἀγε δὴ, τί βούλει πρῶτα νυνὶ μανθάνειν  
ῶν οὐκ ἐδιδάχθης πώποτ' οὐδέν; εἰπέ μοι.  
πότερα περὶ μέτρων, ἢ περὶ ἐπῶν, ἢ ρυθμῶν;

**ΣΤ.** περὶ τῶν μέτρων ἔγωγ· ἔναγχος γάρ ποτε  
νπ' ἀλφιταμοιβοῦ παρεκόπην διχοινίκῳ. 260

*ARISTOPHANES.*

**ΣΩ.** οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέτρον  
ἡγεῖ πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον :

**ΣΤ.** ἐγὼ μὲν οὐδὲν πρότερον ἡμιεκτέου.

**ΣΩ.** [in disgust] οὐδὲν λέγεις, ὡνθρωπε.

**ΣΤ.** [stupidly persisting] περίδου νυν ἐμοί,  
εἰ μὴ τετράμετρόν ἐστιν ἡμιεκτέον. 265

**ΣΩ.** [angrily] ἐσ κόρακας, ὡς ἄγροικος εἰ καὶ δυσμαθής.  
ταχύ γ' ἀν δύναιο μανθάνειν περὶ ρυθμῶν.

**ΣΤ.** τῶνδ' οὐκ ἐπιθυμῶ μανθάνειν οὐδέν.

**ΣΩ.** τι δαί;

**ΣΤ.** [excitedly] ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγου.

**ΣΩ.** ἀλλ' ἔτερα δεῖ σε πρότερα τούτων μανθάνειν, 270  
τῶν τετραπόδων ἄττ' ἐστὶν ὄρθως ἄρρενα.

**ΣΤ.** ἀλλ' οἴδ' ἔγωγε τάρρεν', εἰ μὴ μαίνομαι·  
κριός, τράγος, ταῦρος, κύων, ἀλεκτρυων.

**ΣΩ.** [contemptuously]  
ὄρâς δὲ πασχεις; τίνι τε θήλειαν καλεῖς  
ἀλεκτρύονα κατὰ ταῦτο καὶ τὸν ἄρρενα. 275

**ΣΤ.** [puzzled] πῶς δῆ; φέρ'.

**ΣΩ.** ὅπως; ἀλεκτρυών κάλεκτρυών.

**ΣΤ.** νὴ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρὴ καλεῖν;

**ΣΩ.** ἀλεκτρύαιναν, τὸν δὲ ἔτερον ἀλέκτορα.

**ΣΤ.** [delighted, clapping his hands]  
ἀλεκτρύαιναν; εὖ γε νὴ τὸν Ἀέρα·  
ῶστ' ἀντὶ τούτου τοῦ διδάγματος μόνου 280  
διαλφιτώσω σου κύκλῳ τὴν κάρδοπον.

**ΣΩ.** ἵδον μάλ' αὐθις τοῦθ' ἔτερον. τὴν κάρδοπον  
[laying an emphasis on the last syllable -πον]

THE CLOUDS OF

ἄρρενα καλεῖς, θήλειαν οὐσαν.

- |     |   |     |
|-----|---|-----|
| ΣΤ. | τῷ τροπῷ  |     |
|     | ἄρρενα καλῶ γὰρ κάρδοπον;   |     |
| ΣΩ. | μάλιστά γε,   |     |
|     | ώσπερ γε καὶ Κλεώνυμον. [emphasis on -μον]                                |     |
| ΣΤ. | πῶς δή; φράσον.   | 285 |
| ΣΩ. | ταῦτὸν δύναται σοι κάρδοπος Κλεωνύμῳ.                                     |     |
| ΣΤ. | [astonished and puzzled]  |     |
|     | ἀλλ', ὥγάθ', οὐδ' ἦν κάρδοπος Κλεωνύμῳ,                                   |     |
|     | ἀλλ' ἐν θυείᾳ στρογγύλῃ νεμάττετο.  |     |
|     | [depicting with his hands an imaginary paunch, like that<br>of CLEONYMUS] |     |
|     | ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν;   |     |
| ΣΩ. | ὅπως;   |     |
|     | τὴν καρδόπην, ὡσπερ καλεῖς τὴν Σωστράτην.                                 | 290 |
| ΣΤ. | τὴν καρδόπην;   |     |
| ΣΩ. | θήλειαν ὄρθως γὰρ λέγεις.   |     |
| ΣΤ. | ἐκεῦνο δὲ ἦν ἄν, καρδόπη, Κλεωνύμη.                                       |     |
| ΣΩ. | ἴθ' ἔν τι περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,                                |     |
|     | ἄττ' ἄρρεν' ἔστιν, ἄττα δ' αὐτῶν θήλεα.                                   |     |
| ΣΤ. | ἀλλ' οἰδ' ἔγωγ' ἂ θήλε' ἔστιν.  |     |
| ΣΩ. | εἰπὲ δή.  | 295 |
| ΣΤ. | Λύσιλλα, Φίλιννα, Κλειταγόρα, Δημητρία.                                   |     |
| ΣΩ. | ἄρρενα δὲ ποῖα τῶν ὀνομάτων;  | .   |
| ΣΤ. | μυρία.  |     |
|     | Φιλόξενος, Μελησίας, Ἀμυνίας.   |     |
| ΣΩ. | ἀλλ', ὡ ποιηρέ, ταῦτά γ' ἔστ' οὐκ ἄροενα.                                 |     |
| ΣΤ. | οὐκ ἄρρεν' ὑμῶν ἔστιν;  |     |

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- |                                   |   |   |     |
|-----------------------------------|---|---|-----|
| <b>ΣΩ.</b>                        | οὐδαμῶς γ', ἐπεὶ  | 300                                     |     |
| πῶς ἀν καλέσειας ἐντυχὸν 'Αμυνίᾳ; |   |   |     |
| <b>ΣΤ.</b>                        | δπως ἄν ; ὡδί· Δεῦρο δεῦρο, 'Αμυνία.  |   |     |
| <b>ΣΩ.</b>                        | ὅρᾶς; γυνάκα τὴν 'Αμυνίαν καλεῖς.   |   |     |
| <b>ΣΤ.</b>                        | οὔκουν δικαίως, ἦτις οὐ στρατεύεται;  |   |     |
|                                   |   | ἀτὰρ τι ταῦθ', ἢ πάντες ἵσμεν, μανθάνω; | 305 |
| <b>ΣΩ.</b>                        | οὐδὲν μὰ Δι', ἀλλὰ κατακλινεῖς δευρὶ  |   |     |
| [pointing to the bed]             |   |   |     |
| <b>ΣΤ.</b>                        | τι δρῶ;   |   |     |
| <b>ΣΩ.</b>                        | ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.   |   |     |
| <b>ΣΤ.</b>                        | μὴ δῆθ', ἵκετεύω σ', ἐνθάδ' ἀλλ', εἴπερ γε χρή,<br>χαμαί μ' ἔσον αὐτὰ ταῦτ' ἐκφροντίσαι.      |   |     |
| <b>ΣΩ.</b>                        | οὐκ ἔστι παρὰ ταῦτ' ἄλλα.   |   |     |
| <b>ΣΤ.</b>                        | [giving in most reluctantly] κακοδαιμῶν ἐγώ,      310<br>οἶνα δίκην τοῖς κόρεσι δώσω τήμερον. |   |     |

[he lies down on the bed, and SOCRATES covers him with three or four fleeces. The CHORUS sing a song, and SOCRATES paces the stage in apparent anxiety. After a pause, a piercing shriek is heard from under the fleeces. SOCRATES, thinking it is the birth-pang of the desired thought, stops in expectation; but no sign more is given, and he walks up and down again. Presently STREPSIADES begins rolling and tossing uneasily in his bed, and is clearly suffering from the attacks of the diminutive inhabitants of the fleeces. At last his head emerges, and with a desperate expression of countenance he sits bolt upright in bed. SOCRATES walks up to him and enquires severely;—]

- |                 |                                    |  |
|-----------------|------------------------------------|--|
| <b>ΣΩ.</b>      | οὗτος, τι ποιεῖς; οὐχὶ φροντίζεις; |  |
| <b>ΣΤ.</b>      | ἐγώ;                               |  |
| νή τὸν Ποσειδῶ. |                                    |  |
| <b>ΣΩ.</b>      | καὶ τι δῆτ' ἐφρόντισας;            |  |

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ΣΤ. ὑπὸ τῶν κορεων εἴ μού τι περιλειφθήσεται.

ΣΩ. ἀπολεῖ κάκιστ'.

ΣΤ. ἀλλ', ὡγάθ', ἀπόλωλ' ἀρτιως. 315

ΣΩ. οὐ μαλθακιστέ, ἀλλὰ περικαλυπτέα.

ἔξευρετέος γάρ νοῦς ἀποστερητικός,  
κάπαιόλημ'.

[he places him back in the bed, and covers him up]

ΣΤ. [from beneath the clothes, groaning]

οἴμοι, τίς ἀν δῆτ' ἐπιβάλοι

ἔξ ἀρνακλῶν γνώμην ἀποστερητρίδα;

[a long pause. SOCRATES walks up and down. At last he approaches  
the bed cautiously, saying ;—]

ΣΩ. φέρε νυν, ἀθρήσω πρῶτον, ὅ τι δρᾷ, τουτον. 320

[he listens. No sound. Then he says quietly ;—]

οὗτος, καθεύδεις ;

ΣΤ. [popping his head out, and looking miserable]

μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ.

ΣΩ. ἔχεις τι ;

ΣΤ. μὰ Δί' οὐ δῆτ' ἔγωγ· οὐδὲν πάνυ.

ΣΩ. οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς ;

ΣΤ. περὶ τοῦ ; σὺ γάρ μοι τοῦτο φράσον, ὁ Σώκρατες.

ΣΩ. αὐτὸς ὅ τι βούλει πρῶτος ἔξευρὼν λέγε. 325

ΣΤ. [impatiently] ἀκήκοας μυριάκις ἄγω βούλομαι  
περὶ τῶν τόκων, ὅπως ἀν ἀποδῷ μηδενί.

ΣΩ. ἵθι νυν, καλύπτου καὶ, σχάσας τὴν φροντῖδα  
λεπτήν, κατὰ μικρὸν περιφρόνει τὰ πράγματα,

ὅρθως διαιρῶν καὶ σκοπῶν. [covers him up again]

ΣΤ. [in a stifled voice from beneath the fleeces] οἴμοι τάλας

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- |   |   |     |
|---|---|-----|
| ΣΩ.   | ἔχ' ἀτρέμα· καν ἀπορῆς τι τῶν νοημάτων,<br>ἀφεὶς ἅπελθε· κάτα τὴν γνώμην παλιν<br>κίνησον αὐθις αὐτὸ καὶ ζυγώθρισον.  | 381 |
| [a pause. <i>Presently out comes the head again, radiant]</i> |   |     |
| ΣΤ.   | ὦ Σωκρατίδιον φίλτατον.   |     |
| ΣΩ.   | τί, ὦ γέρον;  |     |
| ΣΤ.   | ἔχω τόκου γνώμην ἀποστερητικήν.   | 385 |
| ΣΩ.   | ἐπίδειξον αὐτήν.  |     |
| ΣΤ.   | εὐπὲ δὴ νύν μοι τοδί·<br>γυναικα φαρμακίδ' εἰ πριάμενος Θετταλήν,<br>καθέλοιμι νύκτωρ τὴν σελήνην, εἴτα δὲ<br>αὐτὴν καθείρξαμ' ἐς λοφεῖν στρογγύλουν,<br>ὡσπερ κάτοπτρον, κάτα τηροίην ᔁχων,— | 340 |
| ΣΩ.   | τι δῆτα τοῦτ' ἀν ὠφελήσειέν σ';   |     |
| ΣΤ.   | ὅ τι;<br>εὶ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,<br>οὐκ ἀν ἀποδοίην τοὺς τόκους.  |     |
| ΣΩ.   | ότιη τί δή;   |     |
| ΣΤ.   | ότιη κατὰ μῆνα τάργυριον δανείζεται.  |     |
| ΣΩ.   | εὖ γ'. ἀλλ' ἔτερον αὐ σοι προβαλῶ τι δεξιόν<br>εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,<br>ὅπως ἀν αὐτὴν ἀφανίσειας εἰπέ μοι.  | 345 |
| ΣΤ.   | ὅπως; ὅπως; οὐκ οἶδ· ἀτὰρ ζητητέον.<br>[θοὸς under the fleeces αγαπᾷ and γενναῖς quādē still]   |     |
| ΣΩ.   | μή νυν περὶ σαντὸν εἶλλε τὴν γνώμην ἀεί,<br>ἀλλ' ἀποχάλα τὴν φροντίδ' εἰς τὸν ἀέρα,<br>λινόδετον ὡσπερ μηλολόνθην τοῦ ποδός.  | 350 |
| ΣΤ.   | [starting up again, and clapping his hands]   |     |

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- εῦρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην,  
ώστ' αὐτὸν ὁμολογεῖν σ' ἐμοὶ.
- ΣΩ.** ποίαν τινά;
- ΣΤ.** ήδη παρὰ τοῖσι φαρμακοπόλαις τὴν λίθον  
ταύτην ἔօρακας, τὴν καλήν, τὴν διαφανῆ, 355  
ἀφ' ἣς τὸ πῦρ ἅπτουσι;
- ΣΩ.** τὴν ὕαλον λέγεις;
- ΣΤ.** ἔγωγε. φέρε, τί δῆτ' ἂν, εἰ ταύτην λαβών,  
ὅποτε γράφουσι τὴν δίκην ὁ γραμματεύς,  
ἀπωτέρω στὰς ὀδες πρὸς τὸν ἥλιον  
[holding up an *imaginary burning-glass*]  
τὰ γράμματα' ἐκτήξαιμι τῆς ἐμῆς δίκης; 360
- ΣΩ.** σοφῶς γε ὥν τὰς Χάριτας.
- ΣΤ.** οἵμ' ὡς ἥδομαι  
ὅτι πεντετάλαυτος διαγέγραπταί μοι δίκη.
- ΣΩ.** ἄγε δὴ ταχέως τουτὶ ξυνάρπασον.
- ΣΤ.** τὸ τέ;
- ΣΩ.** ὅπως ἀποστρέψαις ἀν ἀντιδικῶν δίκην,  
μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων. 365
- ΣΤ.** [*promptily*] φαυλότατα καὶ ρᾶστ'.
- ΣΩ.** εἰπὲ δή.
- ΣΤ.** καὶ δὴ λέγω.  
εἰ πρόσθεν ἔτι μιᾶς ἐνεστώσης δίκης,  
πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων.
- ΣΩ.** [*disgusted*] οὐδὲν λέγεις.
- ΣΤ.** [*stupidly*] νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ  
οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην. 370
- ΣΩ.** ὑθλεῖς ἄπερρ', οὐκ ἀν διδαξαίμην σ' ἔτι.

*ARISTOPHANES.*

**ΣΤ.** ὅτιὴ τί; ναὶ πρὸς τῶν θεῶν, ὡ Σώκρατες.

[*he jumps out of bed, and throws himself at SOCRATES' feet, imploringly*]

**ΣΩ.** ἀλλ’ εὐθὺς ἐπιλήθει σύ γ’ ἄττ’ ἀν καὶ μάθησ-  
ἐπεὶ τί νυνὶ πρῶτον ἔδιδάχθης; λέγε.

**ΣΤ.** φέρ’ ἵδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν; 375  
[*strikes his forehead with impotent effort to remember*]  
τίς ἦν ἐν ᾧ ματτόμεθα μέντοι τᾶλφιτα;  
οἴμοι, τίς ἦν;

**ΣΩ.** [in a rage] οὐκ ἐσ κόρακας ἀποφθερεῖ,  
ἐπιλησμότατον καὶ σκαιότατον γερόντιον;

**ΣΤ.** οἴμοι, τί οὖν δῆθ’ ὁ κακοδαίμων πείσομαι;  
ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.

[*wrings his hands in despair. Suddenly a thought occurs*]

ἀλλ’ ἔστ’ ἔμοιγ’ υἱὸς καλός τε κάγαθός 381  
[*again despondent and miserable*]

ἀλλ’ οὐκ ἐθέλει γὰρ μανθάνειν, τί ἐγὼ πάθω;  
[*pauses, wretched and irresolute; at last, decidedly*]  
ἀτὰρ μέτειμι γ’ αὐτόν· ἦν δὲ μὴ θέλη,  
οὐκ ἔσθ’ δπως οὐκ ἔξελω ’ κ τῆς οἰκίας.

ἀλλ’ ἐπανάμεινόν μ’ ὀλίγον εἰσελθὼν χρόνον. 385

[*rushes off the stage. SOCRATES remains standing and looking after him, then opens the door of the inner thinking-shop and goes down the steps*]

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SCENE V.

*The street, in front of the school of SOCRATES. The house of STREPSIADES is visible on the side of the stage.*

*Enter STREPSIADES, looking already pale and squalid, without his coat and barefooted, dragging PHEIDIPPIDES (who is expensively and showily dressed) out of his house. He is very indignant, and says in a loud voice ;—*

**ΣΤ.** οὗτοι μὰ τὴν 'Ομίχλην ἔτ' ἐνταυθὶ μενεῖσ·  
ἀλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίονας.

**ΦΕ.** [in a pitying tone]  
ὦ δαιμόνε, τί χρῆμα πάσχεις, ὦ πάτερ;  
οὐκ εὐ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

**ΣΤ.** [with a scornful laugh, pointing at him]  
ἴδού γ' ἴδον Δὲ 'Ο λύμπιον τῆς μωρίας 390  
τὸ Δία νομίζειν, ὅντα τηλικουτονί. [guſſawis]

**ΦΕ.** τί δὲ τοῦτ' ἐγέλασας ἐτεόν;

**ΣΤ.** εὐθυμούμενος  
ὅτι παιδάριον εἰ καὶ φρονεῖς ἀρχαικά.  
[drawing him closer to him]  
δμως γε μὴν πρόσελθ', οὐ' εἰδῆς πλείονα,  
[patronizingly]  
καὶ σοι φράσω πρᾶγμ' δὲ σὺ μαθῶν ἀνὴρ ἔσται.  
δπως δὲ τοῦτο μὴ διδάξεις μηδένα. 396

**ΦΕ.** ίδού· τι ἔστιν;

**ΣΤ.** ὕμοσας νυνὶ Δία.

**ΦΕ.** ἔγωγ'.

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- ΣΤ.** ορᾶς οὐν ώς ἀγαθὸν τὸ μανθάνειν ;  
οὐκ ἔστιν, ω Φειδιππίδη, Ζεὺς οὐδαμοῦ.  
[with a knowing and confident air]
- ΦΕ.** [in horror and disgust]  
αιβοῖ, τί ληρεῖς ;
- ΣΤ.** [calmly] ίσθι τοῦθ' οὗτως ἔχον. 400
- ΦΕ.** τίς φησι ταῦτα ;
- ΣΤ.** Σωκράτης ὁ Μήλιος  
καὶ Χαιρεφῶν, δις οἰδε τὰ ψυλλῶν ἵχνη.
- ΦΕ.** σὺ δὲ εἰς τοσοῦτον τῶν μαυιῶν ἐλῆλυθας  
ώστ' ἀνδράσιν πείθει χολῶσιν ;
- ΣΤ.** [severely] εὔστόμει,  
καὶ μηδὲν εἴπῃς φλαύρον ἄνδρας δεξιοὺς  
καὶ νοῦν ἔχοντας· ών ὑπὸ τῆς φειδωλίας  
ἀπεκείρατ' οὐδεὶς πώποτ', οὐδὲ ἡλείφατο,  
οὐδὲ εἰς βαλανεῖον ἥλθε λουσόμενος· σὺ δὲ  
ώσπερ τεθνεώτος καταλόει μου τὸν βίον.  
ἄλλ' ώς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε. 410
- [pointing to the school of SOCRATES]
- ΦΕ.** τί δέ ἀν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἀν ;
- ΣΤ.** ἄλλθεις ; δσαπερ ἔστ' ἐν ἀνθρώποις σοφά·  
γνώσει δὲ σαντόν, ώς ἀμαθῆς εἰ καὶ παχύς.  
ἄλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθὶ χρόνον.
- [rushes excitedly into the house]
- ΦΕ.** [turning to the audience with a gesture of despair]  
οἴμοι, τί δράσω παραφρονοῦντος τοῦ πατρός ;  
πότερα παρανοίας αὐτὸν εἰσαγαγὼν ἔλω, 416

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ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω ;

[re-enter STREPSIADES with a cock under one arm and a hen under the other]

ΣΤ. φέρ' ἵδω, σὺ τουτονὶ τί νομίζεις ; εἰπέ μοι.

[holding out the cock]

ΦΕ. ἀλεκτρυόνα.

ΣΤ. καλῶς γε. ταυτηνὶ δὲ τι;

[holding out the hen]

ΦΕ. ἀλεκτρυόν'.

ΣΤ. ἄμφω ταῦτο ; καταγέλαστος εἰ 420  
μή νυν τὸ λοιπόν, ἀλλὰ τήνδε μὲν καλεῖν  
ἀλεκτρύαιναν, τουτονὶ δ' ἀλέκτορα.

[pitches the fowls on to the stage ; they go clucking away]

ΦΕ. ἀλεκτρύαιναν ; ταῦτ' ἔμαθες τὰ δεξιὰ

εἴσω παρελθὼν ἅρτι παρὰ τοὺς Γηγενεῦς ;

[points with his thumb contemptuously at the school]

ΣΤ. χάτερά γε πόλλ' ἀλλ' δι τι μάθοιμ' ἐκάστοτε, 425  
ἐπελανθανόμην ἀν εὐθὺς ὑπὸ πλήθους ἐτῶν.

ΦΕ. διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπώλεσας ;

ΣΤ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ—καταπεφρόντικα.

ΦΕ. τὰς δ' ἐμβάδας ποῦ τέτροφας, ὕνόητε σύ ;

ΣΤ. ὥσπερ Περικλέης εἰς τὸ δέον ἀπώλεσα. 430  
ἀλλ' ἵθι, βάδιξ, ἵωμεν· εἴτα τῷ πατρὶ<sup>1</sup>  
πιθόμενος ἐξάμαρτε κάγω τοῖ ποτε  
οἴδ' ἔξέτει σοι τραυλίσαντι πιθόμενος,  
δν πρῶτον ὁβολὸν ἔλαβον Ἡλιαστικόν,  
τούτου πριάμην σοι Διασίοις ἀμαξίδα. 435

*ARISTOPHANES.*

**ΦΕ.** [giving way, and following his father to the door of the school]

ἢ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.

**ΣΤ.** [gratefully to his son]

εὐ γ' ὅτι ἐπεισθης.

[they approach the door of the school. STREPSIADES knocks and calls;—]

δεῦρο δεῦρ', ὦ Σώκρατες,

ἔξελθ'. ἄγω γάρ σοι τὸν υἱὸν τουτονί,

ἄκοντ' ἀναπείσας.

[SOCRATES comes slowly out of the door]

**ΣΩ.** νηπύτιος γάρ ἐστ' ἔτι  
καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε. 440

**ΦΕ.** [angrily] αὐτὸς τρίβων εἴης ἄν, εἰ κρέμαιό γε.

**ΣΤ.** οὐκ ἐς κόρακας; καταρῆσι τὸν διδασκάλῳ;

**ΣΩ.** [imitating PHEIDIPIDES' affected pronunciation]

ἴδοὺ κρέμαι, ὡς ἡλίθιον ἐφθέγξατο

καὶ τοῖσι χείλεσιν διερρυηκόσιν.

πῶς ἀν μάθοι ποθ' οὔτος ἀπόφευξιν δίκης, 445

ἢ κλῆσιν, ἢ χαύνωσιν ἀναπειστηρίαν;

καίτοι ταλάντου τοῦτ' ἔμαθεν 'Τπέρβολος.

**ΣΤ.** ἀμέλει, δίδασκε θυμόσοφός ἐστιν φύσει.  
εὐθύς γέ τοι παιδάριον δὲ τυννουτονὶ<sup>1</sup>  
ἐπλαττεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν, 450  
ἀμαξίδας τε σκυτίνας εἰργάζετο,  
κάκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖ.  
ὅπως δὲ κείνω τὰ λόγω μαθήσεται,  
τὸν κρείττον', δστις ἐστί, καὶ τὸν ἥπτονα,

δος τὰδικα λέγων ἀνατρέπει τὸν κρείττονα·  
έὰν δὲ μή, τὸν γοῦν ἄδικον πάσῃ τέχνῃ.  
ἔγὼ δ' ἀπέσομαι· τοῦτό νυν μέμνησ', ὅπως  
πρὸς πάντα τὰ δίκαια ἀντιλέγειν δυνήσεται.

[STREPSIADES goes off to his house. SOCRATES and PHEIDIPIIDES remain]

*ARISTOPHANES.*

SCENE VI.

*The street in front of the thinking-shop.*

*Enter STREPSIADES alone, with a bag of meal on his shoulder. He stops in front of the door, puts down the bag, and begins counting on his fingers ;—*

**ΣΤ.** πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,  
εἰθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν                          460  
δέδοικα καὶ πέφρικα καὶ βδελύττομαι,  
εὐθὺς μετὰ ταύτην ἔσθ' ἔνη τε καὶ νέα.  
πᾶς γάρ τις δμυνσ', οἷς ὀφεῖλων τυγχάνω,  
θείς μοι πρυτανεῖ ἀπολεῖν μέ φησι κάξολεῖν,  
ἔμοιν μέτρι' ἄπτα καὶ δίκαι' αἰτουμένου                  465  
‘Ω δαιμόνιε, τὸ μέν τι νῦν μὴ λάβῃς,  
‘ τὸ δὲ ἀναβαλοῦ μοι, τὸ δὲ ἄφες’ οὐ φασίν ποτε  
οὔτως ἀπολήψεσθ’, ἀλλὰ λοιδοροῦσί με  
ώς ἄδικός είμι, καὶ δικάσασθαί φασί μοι.  
νῦν οὖν δικαζέσθων ὀλίγον γάρ μοι μέλει,                  470  
εἴπερ μεμάθηκεν εὐ λέγειν Φειδιππίδης.  
τάχα δὲ εἴσομαι κόψας τὸ φροντιστήριον.

[*knocking at the door and shouting*]

παῖ, ἥμι, παῖ, παῖ.

[*Enter SOCRATES from within, opening the door*]

**ΣΩ.** Στρεψιάδην ἀσπάζομαι.

**ΣΤ.** καγγωγέ σ'. ἀλλὰ τουτονὶ πρῶτον λαβέ·

[*taking up the meal-bag, and giving it him*]

χρὴ γάρ ἐπιθαυμάζειν τι τὸν διδάσκαλον.

475

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καὶ μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον  
ἔκεινον, εἴφ', ὃν ἀρτίως εἰσήγαγες.

ΣΩ. μεμάθηκεν.

ΣΤ. εὖ γ', ω παμβασίλει' Ἀπαύλη.

[*clapping his hands and jumping about*]

ΣΩ. ὥστ' ἀποφύγοις ἀν τὴν ἦντιν' ἀν βούλῃ δίκην.

ΣΤ. κεὶ μάρτυρες παρῆσται, ὅτ' ἐδανειζόμην; 480

ΣΩ. πολλῷ γε μᾶλλου, κὰν παρώσι χῖλιοι.

[SOCRATES goes in, and presently returns with PHEIDIPIIDES, who is wondrously transformed from a brisk, stout, florid, reckless young spendthrift, into a pale and haggard sophist, with a disputatious eye, and penetrating nose]

ΣΩ. [giving him his son] ἄπιθι λαβὼν τὸν υἱόν. [Exit]

ΣΤ. [embracing him] ἵνα ἴώ τέκνον. ιοῦ ιοῦ

ώς ἡδομαλ σου πρῶτα τὴν χροιὰν ἴδων.

[*looking admiringly at him*]

νῦν μέν γ' ἴδεν εἰ πρῶτον ἔξαρσητικὸς 485

κάντιλογικός, καὶ τοῦτο τούπιχώριον

ἀτεχνῶς ἐπαυθεῖ, τὸ τί λέγεις σύ; καὶ δοκεῖν

ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ', οὐδὲ ὅτι.

ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος.

νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κάπωλεσας. 490

ΦΕ. φοβεῖ δὲ δὴ τί;

ΣΤ. τὴν ἔνην τε καὶ νέαν.

ΦΕ. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;

ΣΤ. εἰς ἦν γε θήσειν τὰ πρυτανεῖα φασὶ μοι.

ΦΕ. ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες· οὐ γὰρ ἐσθ' ὅπως  
μῆν ἡμέρα γένοιτ' ἀν ἡμέρα δύο.

495

ΣΤ. οὐκ ἀν γένοιτο; [with puzzled hope]

*ARISTOPHANES.*

- ΦΕ. πῶς γάρ ; εἰ μή πέρ γ' ἄμα  
αὐτὴ γένοιτ' ἀν γραῦς τε καὶ νέα γυνή.  
ΣΤ. καὶ μὴν νενόμισται γ'.  
ΦΕ. οὐ γάρ, οἶμαι, τὸν νόμον  
ἴσασιν ὄρθως, δ τι νοεῖ.  
ΣΤ. νοεῖ δὲ τί ;  
ΦΕ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν. 500  
ΣΤ. [impatiently]  
τουτὶ μὲν οὐδέν πω πρὸς ἔνην τε καὶ νέαν.  
ΦΕ. ἐκεῖνος οὖν τὴν κλῆσιν εἰς δύ' ἡμέρας  
ἔθηκεν, εἴς γε τὴν ἔνην τε καὶ νέαν,  
ἴν' αἱ θέσεις γίγνοιντο τῇ νουμηνίᾳ.  
ΣΤ. ίνα δὴ τί τὴν ἔνην προσέθηκεν ;  
ΦΕ. ίν', ω μέλε, 505  
παρόντες οἱ φεύγοντες ἡμέρᾳ μιᾷ  
πρότερον διαλλάττοινθ' ἔκόντες εἰ δεινή,  
ἔωθεν ὑπανιψόντο τῇ νουμηνίᾳ.  
ΣΤ. πῶς οὐ δέχονται δῆτα τῇ νουμηνίᾳ  
ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔνη τε καὶ νέα ; 510  
ΦΕ. ὅπερ οἱ προτένθαι γάρ δοκοῦσί μοι ποιεῖν  
ἴν' ως τάχιστα τὰ πρυτανεῖ' ὑφελούσατο,  
διὰ τοῦτο προύτενθευσαν ἡμέρᾳ μιᾷ.  
ΣΤ. [turning in an ecstasy of delight to the spectators,]  
εὗ γ', [finding they do not join his mad joy, he bursts out--]  
ω κακοδαιμονες, τί κάθησθ' ἀβέλτεροι,  
ἡμέτερα κέρδη τῶν σοφῶν, ὅντες λίθοι, 515  
ἀριθμός, πρόβατ' ἄλλως, ἀμφορῆς νευησμένοι :  
ῶστ' εἰς ἐμαυτὸν καὶ τὸν υἱὸν τουτοὺν

*THE CLOUDS OF*

ἐπ' εὐτυχίαισιν ἀστέον μοιὺγκώμιον.

[*dancing and singing*]

μάκαρ ὡ Στρεψίαδες,  
αὐτός τ' ἔφυς ὡς σοφός,  
χοῖον τὸν υἱὸν τρέφεις,  
φήσουσι δή μ' οἱ φίλοι

520

χοὶ δημόται

ζηλοῦντες ἡνίκ' ἀν σὺ νικᾶς λέγων τὰς δίκας.

[*he stops in his insane career, and takes hold of his son*]

ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιάσαι. 525

[*Exit STREPSIADES, leading off PHEIDIPIIDES into his house*]

ARISTOPHANES.

## SCENE VII.

*The street as before.*

*Enter PASIAS, a fat usurer, with another man, whom he is taking as a witness to the summons. They come along the street towards STREPSIADES' house, and PASIAS is talking vehemently to his companion:--*

**ΠΑ.** εἰτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προϊέναι;  
οὐδέποτέ γ', ἀλλὰ κρείττον εὐθὺς ἡν τότε  
ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα,  
ὅτε τῶν ἐμαυτοῦ γ' ἔνεκα νυνὶ χρημάτων  
ἔλκω σε κλητεύσοντα, καὶ γενήσομαι  
ἐχθρὸς ἔτι πρὸς τούτους τινὰς ἀνδρὸς δημότη.  
ἀτὰρ οὐδέποτέ γε τὴν πατρίδα καταισχυνῶ  
ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην

**ΣΤ.** [coming suddenly and briskly out of his house] *τίς οὗτοσι;*

*ΠΑ.* ἐς τὴν ἔνην τε καὶ γέαν.

**ΣΤ.** [to the audience] μαρτύρομαι,  
ὅτι ἐσ δύ εἰπεν ἡμέρας. [to PASIAS] τοῦ χρήματος;

*Π.Α. τῶν δώδεκα μνῶν, ἃς ἐλαβεῖς ὡνούμενος* 536  
*τὸν ψαρὸν ἵππου.*

ὅν πάντες ὑμεῖς ἴστε μισοῦνθ' ἵππικήν.

**Π.Α.** καὶ νὴ Δί<sup>τ</sup> ἀποδώσειν γ' ἐπωμυντούς θεούς.  
**Σ.Τ.** μὰ τὸν Δί<sup>τ</sup>: οὐ γάρ πω τότε ἔξηπτόστατο      545  
 Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.

THE CLOUDS OF

- ΠΑ. νῦν δὲ διὰ τοῦτ' ἔξαρνος εἶναι διαινοεῖ;  
ΣΤ. τί γὰρ ἄλλ' ἀν ἀπολαύσαιμι τοῦ μαθήματος;  
ΠΑ. καὶ ταῦτ' ἐθελήσεις ἀπομόσαι μοι τοὺς θεούς;  
ΣΤ. [with the most supreme contempt] ποίους θεούς; 545  
ΠΑ. τὸν Δία, τὸν Ἐρμῆν, τὸν Ποσειδῶ.  
ΣΤ. νὴ Δία,  
κἀν προσκαταθείην γ', ὥστ' ὅμοσαι, τριάβολον.  
ΠΑ. [firing up] ἀπόλοιο τοίνυν ἔνεκ' ἀναιδείας ἔτι.  
ΣΤ. [to the audience, pointing derisively at PASIAS' corpulent figure]  
ἀλσὸν διασμηχθεὶς ὅνατις ἀν οὐτοσί.  
ΠΑ. [shaking his fist]  
οἴμ' ὡς καταγελᾶς.  
ΣΤ. [as before, laughing heartily] Φέξ χόας χωρήσεται. 550  
ΠΑ. οὐ τοι, μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεούς,  
ἔμοῦ καταπροίξει.  
ΣΤ. [choking with laughter] θαυμασίως ἡσθην θεοῦς,  
καὶ Ζεὺς γέλοιος ὁμούμενος τοὺς εἰδόσιν.  
ΠΑ. [in pious horror]  
ἡ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.  
ἄλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ', εἴτε μή, 555  
ἀπόπεμφον ἀποκρινάμενος.  
ΣΤ. ἔχε νῦν ἡσυχας.  
ἔγὼ γὰρ αὐτίκ' ἀποκριωῦμαί σοι σαφῶς.  
[rushes off into the house]  
ΠΑ. [anxiously, to the witness]  
τί σοι δοκεῖ δράσειν;  
ΜΑΡ. [sagaciously] ἀποδώσειν μοι δοκεῖ

*ARISTOPHANES.*

[*Re-enter STREPSIADES with a kneading-trough; looks about for PASIAS]*

**ΣΤ.** ποῦ σθ' οὗτος ἀπαιτῶν με τάργυριον;

[*seeing him*] λεγε,

τουτὶ τί ἐστι:

**ΠΑ.** τοῦθ' ὁ τι ἐστι; κάρδοπος. 560

**ΣΤ.** [*with infinite contempt*]

ἔπειτ' ἀπαιτεῖς τάργυριον τοιοῦτος ὅν;

οὐκ ἀν ἀποδοίην οὐδὲ ἀν ὅβολὸν οὐδενί,

δῆτις καλέσειε κάρδοπον τὴν καρδόπην.

**ΠΑ.** οὐκ ἄρ' ἀποδώσεις;

**ΣΤ.** οὔχ, δσον γέ μ' εἰδέναι.

οὕκουν ἀνύστας τι θᾶττον ἀπολιταργεῖς 565

[*threatening him, and brandishing the trough*]

ἀπὸ τῆς θύρας;

**ΠΑ.** ἀπειμι, καὶ τοῦτ' ἵσθι, ὅτι

θήσω πρυτανεῖ, ἡ μηκέτι ζῷην ἔγω.

[*Exit angrily down the street with his witness*]

**ΣΤ.** [*shouting after them*]

προσαποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.

[*milder*] καίτοι σε τοῦτο γ' οὔχι βούλομαι παθεῖν,

ὅτιν' καλεσας εὐηθικῶς τὴν κάρδοπον. 570

[*takes the trough back into the house, with a laugh. Enter AMYNIAS the money-lender, limping and rubbing his shoulder and groaning*]

**ΑΜ.** ίώ μοί μοι.

[*Re-enter STREPSIADES; stops amazed at sight of AMYNIAS*]

**ΣΤ.** ἕα. τίς οὗτοσί ποτ' ἕσθ' ὁ θρηνῶν; οὖς τί που  
τῶν Καρκίνου τις δαιμόνων ἐφθέγξατο;

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ΑΜ. τί δ', ὅστις εἰμί, τοῦτο βούλεσθ' εἰδέναι;  
ἀνὴρ κακοδαίμων. [woefully]

ΣΤ. κατὰ σεαυτόν νυν τρέπου. 575

ΑΜ. [tragically, parodying the theatrical style]

ώ σκληρὲ δαίμον, ω τύχαι θραυσάντυγες  
ἴππων ἐμῶν ω Παλλάς, ως μ' ἀπώλεσας.

ΣΤ. [in the same style]

τι δαί σε Τληπόλεμός ποτ' εἴργασται κακόν;

ΑΜ. [with a sudden drop into an ordinary business tone]

μὴ σκῶπτέ μ', ω τάν, ἀλλά μοι τὰ χρήματα  
τὸν υἱὸν ἀποδούναι κέλευσον ἄλαβεν,  
ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.

580

ΣΤ. τὰ ποῖα ταῦτα χρήμαθ';

ΑΜ. άδανείσατο.

ΣΤ. κακῶς ἄρ' ὅντως εἰλχεις, ως γ' ἐμοὶ δοκεῖς.

ΑΜ. ίππους ἑλαύνων ἔξέπεσον νὴ τοὺς θεούς.

ΣΤ. τι δῆτα ληρεῖς, ωσπερ ἀπ' ὄνου καταπεσών; 585

ΑΜ. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι;

ΣΤ. οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις.

ΑΜ. τι δαΐ;

ΣΤ. τὸν ἐγκέφαλον ωσπερ σεσείσθαι μοι δοκεῖς.

ΑΜ. [angrily]

σὺ δέ, νὴ τὸν Ἐρμῆν, προσκεκλήσεσθαι γε μοι,  
εἰ μάποδώσεις τάργύριον.

ΣΤ. [insinuatingly] κάτειπέ νυν, 590

πότερα νομίζεις καινὸν ἀεὶ τὸν Δία

ὑειν ὕδωρ ἐκάστοτ', ἡ τὸν ἥλιον

ἔλκειν κάτωθεν ταῦτὸ τοῦθ' ὕδωρ πάλιν;

*ARISTOPHANES.*

*AM.* [after a pause, mystified, and doggedly]

οὐκ οἶδ̄ ἔγωγ̄ ὁπότερον, οὐδέ μοι μέλει.

*ΣΤ.* πῶς οὖν ἀπολαβεῖν τάργυριον δίκαιος εἰ, 595

εὶ μηδὲν οἰσθα τῶν μετέωρων πραγμάτων;

*AM.* ἀλλ’ εἰ σπανίζεις, τάργυρίου μοι τὸν τόκον  
ἀπόδοτε.

*ΣΤ.* τοῦτο δὲ ἔσθ’ ὁ τόκος τῇ θηρίον;

*AM.* τῇ δὲ ἄλλο γέ τι κατὰ μῆνα καὶ καθ’ ἡμέραν  
πλέον πλέον τάργυριον ἀεὶ γίγνεται,  
ὑπορρέοντος τοῦ χρόνου; 600

*ΣΤ.* καλῶς λέγεις.

τῇ δῆτα; τὴν θάλατταν ἔσθ’ ὅτι πλείονα  
νυνὶ νομίζεις τὴν πρὸ τοῦ;

*AM.* μὰ Διὸν, ἀλλ’ ἵσην.  
οὐ γὰρ δίκαιον πλεῖον’ εἶναι.

*ΣΤ.* κἄτα πῶς  
αὕτη μέν, ὡς κακόδαιμον, οὐδὲν γίγνεται  
ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ  
ξητεῖς ποιῆσαι τάργυριον πλεῖον τὸ σόν;  
[getting louder in his virtuous indignation]  
οὐκ ἀποδιώξει σαυτὸν ἀστὸ τῆς οἰκίας;  
[calling to a slave in the house]  
φέρε μοι τὸ κέντρον.

[Enter a slave, bringing a huge ox-goad to STREPSIADES, who  
runs at AMYNTIAS with it. Exit slave]

*AM.* [limping off in terror] ταῦτ’ ἔγὼ μαρτυρομαι.

*ΣΤ.* ὑπαγε, τί μέλλεις; οὐκ ἐλᾶς, ὡς σαμφόρα; 810  
[digs the goad into the retreating AMYNTIAS]

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ΑΜ. [when imporing] ταῦτ' οὐχ ὕβρις δῆτ' ἔστιν;

ΣΤ. ἄξεις; ἐπιαλῶ

κεντῶν ὑπὸ τὴν πλευράν σε τὸν σειραφόρον.

[Εἰπε Άγγειλς redoubling his pace]

φεύγεις; ἔμελλον σ' ἄρα κινήσειν ἐγὼ

αὐτοῖς τροχοῖς τοῖς σοῦσι καὶ ξυνωρίσιν. 614

[ινέιντε ίντε the horse brandishing his goad in triumph]



*ARISTOPHANES.*

SCENE VIII.

*The scene.*

*Suddenly the sound of a violent altercation is heard, then a *whack*, of a stick, and cries of pain and terror.*

*Then out comes STREPSIADES without his hat, closely pursued by his son PHEIDIPIIDES, who is belabouring him on the head and face with a stick most mercilessly.*

ΣΤ. ιοὺς ιού. ὡς γείτονες καὶ ξυγγενεῖς καὶ δημόται,  
ἀμυνάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ.

οἵμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.

[PHEIDIPIIDES stops beating, and chuckles. STREPSIADES, *now begone, rubs his head and face*]

ὦ μιαρέ, τύπτεις τὸν πατέρα;

ΦΕ. [cheerfully] φήμ', ὡς πατέρ.

ΣΤ. [to the audience] ὁρᾶθ' ὁμολογοῦνθ' ὅτι με τύπτει.

ΦΕ. καὶ μάλα.

ΣΤ. ὡς μιαρέ, καὶ πατραλοῖα, καὶ τοιχωρύχε. 620

ΦΕ. [mocking] αὐθίς με ταῦτα ταῦτα, καὶ πλείω λέγε.

ἄρ' οἰσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά;

ΣΤ. τὸν πατέρα τύπτεις;

ΦΕ. κάποφανῶ γε νὴ Δία  
ὦς ἐν δίκῃ σ' ἔτυπτον.

ΣΤ. ὡς μιαρώτατε,  
καὶ πῶς γένοιτ' ἀν πατέρα τύπτειν ἐν δίκῃ; 625

ΦΕ. ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.

ΣΤ. τουτὶ σὺ νικήσεις;

ΦΕ. πολύ γε καὶ ἥδικως.  
ἔλοῦ δ' ὄπότερον τοῖν λόγοιν βιούλει λέγεων.

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ΣΤ. πολοιν λόγοιν;

ΦΕ. τὸν κρείττον', ή τὸν ἥπτονα;

ΣΤ. [heaving a bitter sigh]

έδιδαξάμην μέντοι σε νὴ Δῖ, ω μέλε,  
τοῖσιν δικαίους ἀντιλέγειν, εἰ ταῦτα γε  
μέλλεις ἀναπείσειν, ώς δίκαιν καὶ καλὸν  
τὸν πατέρα τύπτεοθ' ἐστὶν ὑπὸ τῶν οὐέων.

ΦΕ. ἀλλ' οἴομαι μέντοι σ' ἀναπείσειν, ὥστε γε  
οὐδὲ αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς. 630

ΣΤ. καὶ μὴν ὅ τι καὶ λέξεις ἀκοῦσαι βούλομαι.

ΦΕ. καὶ πρῶτ' ἐρήσομαί σε τοιτί παῖδά μ' ὄντ' ἔτυπτες;

ΣΤ. ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος.

ΦΕ. εἰπὲ δῆ μοι,  
οὐ κάμέ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως,  
τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ  
τύπτειν; 640

πῶς γὰρ τὸ μὲν σὸν σῶμα χρὴ πληγῶν ἀθῶν εἶναι,  
τούμὸν δὲ μή; καὶ μὴν ἔφυν ἐλεύθερός γε κάγω.

[with a mock-tragic air]

κλάουσι παῖδες, πατέρα δ' οὐ κλάειν  
δοκεῖς;

φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι·  
ἐγὼ δέ γ' ἀντείποιμ' ἀν ώς δὶς παῖδες οἱ γέροντες.  
εἴκος τε μᾶλλον τοὺς γέροντας ἡ νέους τι κλάειν,  
ὅσῳπερ ἔξαμαρτάνειν ἥπτον δίκαιον αὐτούς. 647

ΣΤ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν.

ΦΕ. οὐκονν ἀνήρ ὁ τὸν νόμον θεὶς τοῦτον ἦν τὸ πρῶτον,  
ἄσπεο σὺ κάγω, καὶ λέγων ἔπειθε τοὺς παλαιούς;

*ARISTOPHANES.*

ἥπτον τί δῆτ' ἔξεστι κάμοὶ καινὸν αὐτὸ λοιπὸν 651  
θεῖναι νόμον τοῦς νιέσιν, τοὺς πατέρας ἀντιτύπτειν;  
ὅσας δὲ πληγὰς εἰχομεν πρὶν τὸν νόμον τεθῆναι,  
ἀφίεμεν, καὶ δίδομεν αὐτοῖς προϊκα συγκεκόφθαι.  
σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τἄλλα τὰ βοτὰ

ταυτί, 655

ώς τοὺς πατέρας ἀμύνεταν καίτοι τί διαφέρουσιν  
ἡμῶν ἐκεῖνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσιν;

**ΣΤ.** τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἄπαντα μιμεῖ,  
οὐκ ἐσθίεις καὶ τὴν κόπρον κάπι λεύλου καθεύδεις;  
**ΦΕ.** οὐ ταῦτόν, ὁ τâν, ἐστίν, οὐδὲ ἀν Σωκράτει δοκοίη.  
**ΣΤ.** πρὸς ταῦτα μὴ τύπτ· εἰ δὲ μή, σαυτόν ποτ'  
αἰτιάσει. 661

**ΦΕ.** καὶ πῶς;

**ΣΤ.** ἐπεὶ σὲ μὲν δίκαιος εἰμ' ἐγὼ κολάζειν,  
σὺ δ', ἦν γένηταί σοι, τὸν νιόν.

**ΦΕ.** ήν δὲ μὴ γένηται,  
μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.

**ΣΤ.** [turning with a puzzled air of reluctance to the audience]  
ἐμοὶ μέν, ὡνδρες ἥλικες, δοκεῖ λέγειν δίκαια· 665  
κάμοιγε συγχωρεῖν δοκεῖ τούτοισι τάπιεικῇ.  
κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἦν μὴ δίκαια δρῶμεν.  
[goes away depressed. PHEIDIPIIDES looks after him, amuseit]

THE CLOUDS OF

SCENE IX.

*The same.*

STREPSIADES returns with an air as of a man whose mind is resolved on vengeance.

- ΣΤ. Φειδιππίδη, νῦν οὖν ὅπως, ὡ φίλτατε,  
τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη  
ἀπολεῖς, μετ' ἐμοῦ γ' ἔλθ', οὐ σὲ κᾶμ' ἔξηπάτων.  
ΦΕ. ἀλλ' οὐκ ἀν ἀδικήσαιμι τοὺς διδασκάλους. 671  
ΣΤ. [with a mock-tragic and sententious air]  
ναὶ ναὶ, καταιδέσθητι πατρῷον Δία.  
ΦΕ. [ironically] ἵδού γε Δία πατρῷον ὡς ἀρχαῖος εἰ.  
Ζευς γάρ τις ἔστιν;  
ΣΤ. εἶστιν.  
ΦΕ. οὐκ ἔστ' οὐδαμοῦ.  
ΣΤ. οἴμοι παρανοίας ὡς ἐμαινόμην ἄρα,  
ὅτ' ἔξέβαλλον τοὺς θεοὺς διὰ Σωκράτη. 675  
[turning to the bust of Hermes at the house door, and falling on his knees]  
ἀλλ', ὡ φῆ 'Ερμῆ, μηδαμῶς θύμαινέ μοι,  
μηδέ μ' ἐπιτρήψῃς, ἀλλὰ συγγρυώμην ἔχε  
ἐμοῦ παρανοήσαντος ἀδολεσχίᾳ.  
καὶ μοι γενοῦ ἔνμβουλος, εἴτ' αὐτοὺς γραφὴν 680  
διωκάθω γραψάμενος, εἴθ' ὅ τι σοι δοκεῖ.  
*[A pause, while he waits for inspiration, with his hands folded and head bent. Presently he rises, grateful and resolute]*

*ARISTOPHANES.*

δρθῶς παραινεῖς οὐκ ἔῶν δικορραφεῖν,  
ἀλλ' ὡς τάχιστ' ἐμπιπράναι τὴν οἰκίαν  
τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ω Ξανθία,

[*calling into the house*]

κλίμακα λαβὼν ἔξελθε καὶ σμινύην φέρων, 685  
κάπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον  
τὸ τέγος κατάσκαπτ', εἰ φίλεῖς τὸν δεσπότην,

[Enter a slave from the house with a ladder and pickaxe ; he sets the ladder against SOCRATES' school, and mounts on to the roof, which he sets to work to demolish with the pickaxe]

ἔως ἀν αὐτοῖς ἐμβάλῃς τὴν οἰκίαν  
ἔμοι δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην,

[Enter another slave from the house with a lighted torch, which he gives to STREPSIADES]

κάγω τιν' αὐτῶν τήμερον δοῦναι δίκην 690  
ἔμοι ποιήσω, κεὶ σφόδρ' εἰσ' ἀλαζόνες.

[he mounts the ladder, and lights the beams of the roof with the torch]

**ΜΑΘ. Α.** [from within] ἴον ἴον.

**ΣΤ.** [mock tragically, apostrophizing his torch]

σὸν ἔργον, ω δάς, ιέναι πολλὴν φλόγα.

[Enter Μαθητὴς α. a pupil of SOCRATES]

**ΜΑΘ. Α.** [looking up at STREPSIADES]

ἀνθρωπε, τί ποιεῖς ;

**ΣΤ.** δ τι ποιῶ ; τί δ' ἄλλο γ' ή  
διαλεπτολογοῦμα ταῖς δοκοῖς τῆς οἰκίας.

[Enter Μαθητὴς β. a second disciple]

**ΜΑΘ. Β.** οἵμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν ; 695

**ΣΤ.** ἐκεῖνος οὖπερ θοἰμάτιον εἰλήφατε.

THE CLOUDS OF

[Enter SOCRATES, screaming at STREPSIADES]

ΣΩ. οὐτος, τι ποιεῖς ἐτεόν, οὐπὶ τοῦ τέγους;

ΣΤ. [mockingly, imitating the grand manner of SOCRATES]

ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

[the chips begin to fly, the smoke eddies about, and the flame rises]

ΣΩ. [coughing] οἴμοι τάλας, δειλαιος ἀποπνυγήσομαι.

[Enter CHAEREPHON in terror, running out of the house]

ΧΑ. ἔγὼ δὲ κακοδαιμων γε κατακαυθήσομαι. 700

ΣΤ. [descending the ladder; the slave following]

τι γὰρ μαθόντ' ἔστι τοὺς θεοὺς ὑβρίζετε,

καὶ τῆς Σελήνης ἐσκοπεῖσθε τὴν ἔδραν;

[SOCRATES and his pupils make off; STREPSIADES says to his slave;]

δίωκε, βάλλε, παῖε, πολλῶν οῦνεκα,

μάλιστα δ' εἰδὼς τοὺς θεοὺς ώς ἡδίκουν.

[the thinking-shop comes down with a crash. The flames shoot up to the sky; general confusion.]

THE END.

*ARISTOPHANES.*

N O T E S.

SCENE 1.

2. *χρῆμα*, 'the matter,' i.e. the length.
5. *φέγκω* [from the sound], 'to snore.' *οὐκ ἀν* [*ἔφεγκον*], 'They would not have been snoring in the old times,' for in peace-time he would have packed them off to early work in the fields. In the war-time the masters had to be careful, or the slaves deserted. So in the next line he curses war.
7. *ὅτε*, 'when,' used half causally as we do.
8. *ἀλλ' εἰ δοκεῖ*, 'well if you will have it so.'
10. *φάτνη*, 'manger'; he is thinking of his son's horses.
11. long hair was the mark of a young dandy.
12. *ξυνωρικεύομαι*, 'to drive a pair,' *συνωρίς*.
14. *εἰκάς*, 'the 20th.' *εἰκάδες*, 'the 20's' as we say, i.e. 20th to 30th: money was lent by the month, the 30th being pay-day.
19. *τοῦ*, gen. of purchase, 'what for.' *τί*, 'why?'
20. *κοππαῖς*, a horse branded with the ancient Greek letter Koppa ♫ which answers to our q. The best bred horses were thus branded (possibly of Corinthian breed, as ♫ stood often for Corinth).
21. *ἐξεκόπη*, a pun on *κοππαῖς*.
22. Pheidippides in his dreams tells a friend not to foul him in the race.
24. *ἰππική*, i.e. *τεχνή*.
25. *τὰ πολεμιστήρια*, 'in the war-chariot race.'
27. Euripides has a line *τί χρέος ἔβα* (Dor. for *ἔβη*, being in a chorus) *δῶμα*; 'what need beset the house?' The point of the parody is the double meaning of *χρέος*, used here as 'a debt.'

THE CLOUDS OF

*AM.* τί δ', ὅστις εἰμί, τοῦτο βούλεσθ' εἰδέναι;  
ἀνὴρ κακοδαιμων. [woefully]

*ΣΤ.* κατὰ σεαυτόν νυν τρέπου. 575

*AM.* [tragically, parodying the theatrical style]

ὦ σκληρὲ δαῖμον, ὡς πύχαι θραυσάντυγες  
ἴππων ἐμῶν ὡς Παλλάς, ὡς μ' ἀπώλεσας.

*ΣΤ.* [in the same style]

τί δαί σε Τληπόλεμός ποτ' εἴργασται κακόν;

*AM.* [with a sudden drop into an ordinary business tone]

μὴ σκῶπτέ μ', ως ταῦ, ἀλλά μοι τὰ χρήματα  
τὸν υἱὸν ἀποδοῦναι κέλευσον ἄλαβεν,  
ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.

580

*ΣΤ.* τὰ ποῖα ταῦτα χρήμαθ';

*AM.* ἀδανείσατο.

*ΣΤ.* κακῶς ἄρ' ὅντως εἰλέχεις, ὡς γ' ἐμοὶ δοκεῖς.

*AM.* Ἰππονος ἑλαύνων ἔξέπεσον νὴ τοὺς θεούς.

*ΣΤ.* τί δῆτα ληρεῖς, ωσπερ ἀπ' ὅνου καταπεσών; 585

*AM.* ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι;

*ΣΤ.* οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις.

*AM.* τί δαλ';

*ΣΤ.* τὸν ἐγκέφαλον ωσπερ σεσεῖσθαι μοι δοκεῖς.

*AM.* [angrily]

σὺ δέ, νὴ τὸν Ἐρμῆν, προσκεκλήσεσθαι γε μοι,  
εἰ μάποδώσεις τάργύριον.

*ΣΤ.* [insinuatingly] κάτειπέ νυν, 590

πότερα νομίζεις καινὸν ἀεὶ τὸν Δία

ἥνειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον

ἔλκειν κάτωθεν ταῦτὸ τοῦθ' ὕδωρ πάλιν;

*ARISTOPHANES.*

- AM.* [after a pause, mystified, and doggedly]      οὐκ οἰδ' ἔγωγ' ὅπότερον, οὐδέ μοι μέλει.  
*ΣΤ.* πῶς οὖν ἀπολαβεῖν τάργυριον δίκαιος εἰ,      595  
           εἰ μηδὲν οἰσθα τῶν μετεώρων πραγμάτων;  
*AM.* ἀλλ' εἰ σπανίζεις, τάργυρίου μοι τὸν τόκον  
           ἀπόδοτε.  
*ΣΤ.* τοῦτο δ' ἔσθ' ὁ τόκος τἱ θηρίον;  
*AM.* τἱ δ' ἄλλο γ' ή κατὰ μῆνα καὶ καθ' ημέραν  
           πλέον πλέον τάργυριον ἀεὶ γύγνεται,  
           ὑπορρέοντος τοῦ χρόνου;      600  
*ΣΤ.* καλῶς λέγεις.  
           τἱ δῆτα; τὴν θᾶλατταν ἔσθ' ὅτι πλείονα  
           νυνὶ νομίζεις ή πρὸ τοῦ;  
*AM.* μὰ Διὸν, ἀλλ' ἵσην.  
           οὐ γὰρ δίκαιον πλείον' εἶναι.  
*ΣΤ.* κάτα πῶς  
           αὗτη μέν, ὡς κακόδαιμον, οὐδὲν γύγνεται      605  
           ἐπιφρεόντων τῶν ποταμῶν πλείων, σὺ δὲ  
           ξητεῖς ποιῆσαι τάργυριον πλεῖον τὸ σόν;  
           [getting louder in his virtuous indignation]  
           οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας;  
           [calling to a slave in the house]  
           φέρε μοι τὸ κέντρον.  
           [Enter a slave, bringing a huge ox-goad to STREPPIADES, who  
           runs at AMYNIAS with it. Exit slave]  
*AM.* [limping off in terror]      ταῦτ' ἔγὼ μαρτυρομαι.  
*ΣΤ.* ὑπαγε, τἱ μέλλεις; οὐκ ἐλᾶς, ὡς σαμφόρα;      610  
           [digs the goad into the retreating AMYNIAS]

*THE CLOUDS OF*

*AM.* [whimpering] ταῦτ' οὐχ ὕβρις δῆτ' ἔστιν;

*ΣΤ.* φέξεις; ἐπιαλῶ

κεντῶν ὑπὸ τὴν πλευράν σε τὸν σειραφόρον.

[Exit AMYNIAS redoubling his pace]

φεύγεις; ἔμελλον σ' ἄρα κινήσειν ἐγὼ

αὐτοῖς τροχοῖς τοῖς σοῦσι καὶ ξυνωρίσιν. 614

[retires into the house brandishing his goad in triumph]

*ARISTOPHANES.*

SCENE VIII.

*The same.*

*Suddenly the sound of a violent altercation is heard, then a *whack*, of a stick, and cries of pain and terror.*

*Then out comes STREPSIADES without his hat, closely pursued by his son PHEIDIPIIDES, who is belabouring him on the head and face with a stick most mercilessly.*

ΣΤ. ιὸν ιού. ὡ γείτονες καὶ ξυγγενεῖς καὶ δημόται,  
ἀμυνάθετε μοι τυπτομένῳ πάσῃ τέχνῃ.

οὔμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.

[PHEIDIPIIDES stops beating, and chuckles. STREPSIADES, who  
begone, rubs his head and face]

ὡ μιαρέ, τύπτεις τὸν πατέρα ;

ΦΕ. [cheerfully] φήμ', ὡ πατερ.

ΣΤ. [to the audience] ὁρᾶθ' ὁμολογοῦνθ' ὅτι με τύπτει.

ΦΕ. καὶ μάλα.

ΣΤ. ὡ μιαρέ, καὶ πατραλοῦα, καὶ τοιχωρύχε. 620

ΦΕ. [mocking] αὐθίς με ταῦτα ταῦτα, καὶ πλείω λέγε.  
ἄρ' οἰσθ' ὅτι χαίρω πόλλα' ἀκούων καὶ κακά ;

ΣΤ. τὸν πατέρα τύπτεις ;

ΦΕ. κάποιφανῷ γε νὴ Δία  
ώς ἐν δίκῃ σ' ἔτυπτον.

ΣΤ. ὡ μιαρώτατε,  
καὶ πῶς γένοιτ' ἀν πατέρα τύπτειν ἐν δίκῃ ; 625

ΦΕ. ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.

ΣΤ. τουτὶ σὺ νικήσεις ;

ΦΕ. πολύ γε καὶ ῥαδίως.  
έλοῦ δ' ὄπότερον τοῦ λόγοιν βιούλει λέγεων.

THE CLOUDS OF

ΣΤ. πολοιν λόγοιν;

ΦΕ. τὸν κρείττον', ή τὸν ἡπτονα;

ΣΤ. [heaving a bitter sigh]

ἔδιδαξάμην μέντοι σε νὴ Δῖ, ὡ μέλε, 630

τοῦσιν δικαιοίους ἀντιλέγειν, εἰ ταῦτα γε

μέλλεις ἀναπείσειν, ώς δίκαιυν καὶ καλὸν

τὸν πατέρα τύπτεσθ' ἐστὶν ὑπὸ τῶν νιέων.

ΦΕ. ἀλλ' οἴομαι μέντοι σ' ἀναπείσειν, ὥστε γε

οὐδὲ αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς. 635

ΣΤ. καὶ μὴν δι τι καὶ λέξεις ἀκοῦσαι βούλομαι.

ΦΕ. καὶ πρῶτη ἐρήσομαί σε τουτή παιδά μ' ὅντ' ἔτυπτες;

ΣΤ. ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος.

ΦΕ. εἰπὲ δή μοι,

οὐ κάμέ σοι δίκαιον ἐστιν εὐνοεῖν ὁμοίως,

τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἐστ' εὐνοεῖν, τὸ

τύπτειν; 640

πῶς γὰρ τὸ μὲν σὸν σῶμα χρὴ πληγῶν ἀθῷον εἶναι,  
τούμὸν δὲ μή; καὶ μὴν ἔφυν ἐλεύθερός γε κάγώ.

[with a mock-tragic air]

κλάονται παῖδες, πατέρα δὲ οὐ κλάειν

δοκεῖν;

φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι·

ἔγὼ δέ γ' ἀντείποιμ' ἀν τὸν ὡς δὶς παῖδες οἱ γέροντες.

εἰκός τε μᾶλλον τοὺς γέροντας ή νέους τι κλάειν,

δοσφπερ ἔξαμαρτάνειν ἡπτον δίκαιουν αὐτούς. 647

ΣΤ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν.

ΦΕ. οὐκοντιν ἀνήρ ὁ τὸν νόμον θεὶς τοῦτον ἦν τὸ πρῶτον,  
ἀσπεο σὺ κάγώ, καὶ λέγων ἐπειθε τοὺς παλαιούς:

*ARISTOPHANES.*

ἥπτον τί δῆτ' ἔξεστι κάμοὶ καινὸν αὐτὸ λοιπὸν 651  
θεῖναι νόμον τοῦς νιέσιν, τοὺς πατέρας ἀντιτύπτειν;  
δσας δὲ πληγὰς εἰχομεν πρὶν τὸν νόμον τεθῆναι,  
ἀφίεμεν, καὶ διδομεν αὐτοῖς προῖκα συγκεκόφθαι.  
σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τἄλλα τὰ βοτὰ

tautē, 655

ώς τοὺς πατέρας ἀμύνεται· καίτοι τί διαφέρουσιν  
ἡμῶν ἐκεῖνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσιν;

**ΣΤ.** τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἄπαντα μιμεῖ,  
οὐκ ἐσθίεις καὶ τὴν κόπρον κάπὶ ξύλου καθεύδεις;  
**ΦΕ.** οὐ ταῦτόν, ὡς τάν, ἐστίν, οὐδὲ ἀν Σωκράτει δοκοίη.  
**ΣΤ.** πρὸς ταῦτα μὴ τύπτ'. εἰ δὲ μή, σαντόν ποτ'  
αἰτιάσει. 661

**ΦΕ.** καὶ πῶς;

**ΣΤ.** ἐπεὶ σὲ μὲν δίκαιος εἰμ' ἐγὼ κολάζειν,  
σὺ δ', ἦν γένηται σοι, τὸν υἱόν.

**ΦΕ.** θην δὲ μὴ γένηται,  
μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.

**ΣΤ.** [turning with a puzzled air of reluctance to the audience]  
ἐμοὶ μέν, ὡνδρες ἥλικες, δοκεῖ λέγειν δίκαια· 665  
κάμονγε συγχωρεῖν δοκεῖ τούτοισι τάπιεικῆ.  
κλάειν γὰρ ἡμᾶς εἰκός ἐστ', θην μὴ δίκαια δρῶμεν.  
[goes away depressed. PHEIDIPPIDES looks after him, amuseit]

THE CLOUDS OF

SCENE IX.

*The same.*

STREPSIADES returns with an air as of a man whose mind is resolved on vengeance.

- ΣΤ. Φειδιππίδη, νῦν οὖν ὅπως, ὡς φίλτατε,  
τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη  
[pointing to the thinking-shop of SOCRATES]  
ἀπολεῖς, μετ' ἐμοῦ γ' ἔλθ', οὐ σὲ κᾶμ' ἔξηπάτων.
- ΦΕ. ἀλλ' οὐκ ἀν ἀδικήσαιμι τοὺς διδασκάλους. 671
- ΣΤ. [with a mock-tragic and sententious air]  
ναὶ ναὶ, καταιδέσθητι πατρῷον Δία.
- ΦΕ. [ironically] ἴδού γε Δία πατρῷον ὡς ἀρχαῖος εἰ.  
Ζευς γάρ τις ἔστιν;
- ΣΤ. ἔστιν.
- ΦΕ. οὐκ ἔστ' οὐδαμοῦ.
- ΣΤ. οἵμοι παρανοίας ὡς ἐμαυνόμην ἄρα,  
ὅτ' ἔξέβαλλον τοὺς θεοὺς διὰ Σωκράτη. 675
- [turning to the bust of Hermes at the house door, and falling on his knees]
- ἀλλ', ὡς φᾶτος Ἐρμῆ, μηδαμῶς θύμαινέ μοι,  
μηδέ μ' ἐπιτρέψῃς, ἀλλὰ συγγνώμην ἔχε  
ἐμοῦ παρανοήσαντος ἀδολεσχίᾳ.  
καὶ μοι γενοῦν ξύμβουλος, εἴτ' αὐτοὺς γραφὴν 680  
διωκάθω γραφάμενος, εἴθ' ὅ τι σοι δοκεῖ.
- [*A pause, while he waits for inspiration, with his hands folded and head bent. Presently he rises, grateful and resolute.*]

*ARISTOPHANES.*

ὅρθως παραινεῖς οὐκ ἔῶν δικορραφεῖν,  
ἀλλ' ὡς τάχιστ' ἐμπιπράναι τὴν οἰκίαν  
τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ω Ξανθία,  
[calling into the house]

κλίμακα λαβὼν ἔξελθε καὶ σμινύην φέρων, 685  
κάπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον  
τὸ τέγος κατάσκαπτ', εἰ φίλεις τὸν δεσπότην,

[Enter a slave from the house with a ladder and pickaxe; he sets the ladder against SOCRATES' school, and mounts on to the roof, which he sets to work to demolish with the pickaxe]

ἔως ἀν αὐτοῖς ἐμβάλῃς τὴν οἰκίαν  
ἔμοι δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην,

[Enter another slave from the house with a lighted torch, which he gives to STREPSIADES]

κάγω τιν' αὐτῶν τήμερον δοῦναι δίκην 690  
ἔμοι ποιήσω, κεὶ σφόδρ' εἰσ' ἀλαζόνες.

[he mounts the ladder, and lights the beams of the roof with the torch]

*ΜΑΘ. Α.* [from within] ίοὺ ιού.

*ΣΤ.* [mock tragically, apostrophizing his torch]

σὸν ἔργον, ω δάς, ιέναι πολλὴν φλόγα.

[Enter Μαθητὴς α. a pupil of SOCRATES]

*ΜΑΘ. Α.* [looking up at STREPSIADES]

ἄνθρωπε, τί ποιεῖς;

*ΣΤ.* ὅ τι ποιῶ; τί δ' ἄλλο γ' ή  
διαλεπτολογοῦμα ταῖς δοκοῦς τῆς οἰκίας.

[Enter Μαθητὴς β. a second disciple]

*ΜΑΘ. Β.* οἵμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν; 695

*ΣΤ.* ἐκεῖνος οὖπερ θοὶμάτιον εἰλήφατε.

THE CLOUDS OF

[Enter SOCRATES, screaming at STREPSIADES]

ΣΩ. οὐτος, τί ποιεῖς ἐτεόν, οὐπὶ τοῦ τέγους;

ΣΤ. [mockingly, imitating the grand manner of SOCRATES]

ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

[the chips begin to fly, the smoke eddies about, and the flame rises]

ΣΩ. [coughing] οἴμοι τάλας, δειλαιος ἀποπνυγήσομαι.

[Enter CHAEREPHON in terror, running out of the house]

ΧΑ. ἔγώ δὲ κακοδαιμων γε κατακαυθήσομαι. 700

ΣΤ. [descending the ladder; the slave following]

τί γὰρ μαθόντ' ἔს τοὺς θεοὺς ὑβρίζετε,

καὶ τῆς Σελήνης ἐσκοπεῖσθε τὴν ἔδραν;

[SOCRATES and his pupils make off; STREPSIADES says to his slave;]

δίωκε, βάλλε, παίε, πολλῶν οῦνεκα,

μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἡδίκουν.

[the thinking-shop comes down with a crash. The flames shoot up to the sky; general confusion.]

THE END.

*ARISTOPHANES.*

N O T E S.

SCENE 1.

2. *χρῆμα*, ‘the matter,’ i.e. the length.
5. *ρέγκω* [from the sound]; ‘to snore.’ *οὐκ ἀν* [*έρρεγκον*], ‘They would not have been snoring in the old times,’ for in peace-time he would have packed them off to early work in the fields. In the war-time the masters had to be careful, or the slaves deserted. So in the next line he curses war.
7. *ὅτε*, ‘when,’ used half causally as we do.
8. *δλλ' ει δοκεῖ*, ‘well if you will have it so.’
10. *φάτνη*, ‘manger’; he is thinking of his son’s horses.
11. long hair was the mark of a young dandy.
12. *ξυνωρικεύομαι*, ‘to drive a pair,’ *συνωρίς*.
14. *εἰκάς*, ‘the 20th.’ *εἰκάδες*, ‘the 20’s’ as we say, i.e. 20th to 30th: money was lent by the month, the 30th being pay-day.
19. *τοῦ*, gen. of purchase, ‘what for.’ *τι*, ‘why?’
20. *κοππατίας*, a horse branded with the ancient Greek letter Koppa ♫ which answers to our q. The best bred horses were thus branded (possibly of Corinthian breed, as ♫ stood often for Corinth).
21. *ἔξεκόπην*, a pun on *κοππατίας*.
22. Pheidippides in his dreams tells a friend not to foul him in the race.
24. *ἰππική*, i.e. *τεχνή*.
25. *τὰ πολεμιστήρια*, ‘in the war-chariot race.’
27. Euripides has a line *τι χρέος ζβα* (Dor. for *ζβη*, being in a chorus) *δῶμα*; ‘what need beset the house?’ The point of the parody is the double meaning of *χρέος*, used here as ‘a debt’.

## THE CLOUDS OF

28. δίφρισκος, ‘a gig.’ dim. of δίφρος.
29. ἔξαλινδω, ‘to roll’ a horse in the sand after exercise.
32. ἐνεχυράζομαι, ‘to take pledges for,’ distrain for. ἐτεύν, ‘really now.’
34. δήμαρχος, the parish-treasurer, who exacted debts, ‘bailiff.’ This word comes unexpectedly for ‘flea.’
35. καταδαρθάνω, ‘sleep.’
38. προμήνστρια, ‘a match maker,’ a regular profession of certain women at Athens.
41. εύρωτιάω [εύρως, mould], ‘to be mouldy.’ ἀκόρητος, ‘unkempt,’ untidy, [κορέω, sweep]. εἰκῆ, ‘at random,’ ‘in disorder.’
42. βρύω, ‘to be full of.’ στεμφύλοις, ‘olive-cake.’ [στέμβω, στείβω, ‘press.’]
44. ἀδελφιδῆ, ‘niece.’
45. τρυφάω, ‘to be luxurious.’ ἐγκεκουσυρωμένη, ‘a very Coesyra,’ a proud ancestress of the Alcmaeonidae.
49. θρυαλλίς, ‘wick.’
55. Φειδωνίδης, [from φείδομαι, ‘to spare,’ to be frugal.]
56. κρίνομαι, ‘to quarrel.’
58. κορίζομαι, ‘to pet,’ [κόρη, ‘a girl.’]
60. ξυστής, ‘a fine cloak.’
61. φελλεύς, ‘craggy ground.’ διφθέραν, ‘a skin.’
64. ἵππερον, ‘horse-plague,’ comic word formed like ἵκτερος, ‘jaundice.’ [perhaps ‘yellow-fever’ might similarly become ‘bay-fever.’]
66. ἀτραπόν, ‘path.’
82. τρφίδιον, τὸ οἰκίδιον, the dim. of οἰκία.
86. πνιγεύς, ‘an oven.’ This particular form of the doctrine is adopted to introduce the pun ἄνθρακες for ἄνθρωποι. ἄνθρακες, ‘coals,’ ‘we are the young sparks inside.’
91. μεριμνοφροντιστής, ‘a careful thinker.’
93. ἀχριάω, ‘to be pale.’

## *ARISTOPHANES.*

34. Chaerephon of Sphettus, a friend of Socrates from his youth up.  
He brought the famous oracle from Delphi. He was a pale,  
excitable man, and a strong democrat.
99. φασιανούς, [horses] from the Phasis, a river in Colchis. Leo-  
goras, an epicure and debauchee.
110. διακεκυασμένος, 'faded,' [lit. scraped or worn away,] the neces-  
sary result, he thinks, of study.
112. σαμφόρας, horse marked with old letter *σαν*.
114. θεῖος, 'uncle,' 43.
116. πεσών.. κείσομαι, metaphor from wrestling, and means, 'though  
beaten, I will not despair.'

### SCENE 2.

120. σχινδαλάμοντς [*σχίζω*, 'cut'], lit. 'splinters,' so 'subtleties.'
121. στραγγεύομαι [lit. 'twist,'], 'loiter.' ταῦτα, 'thus' ἔχων,  
'continually,' like Ληρεῖς ἔχων, 'you go on playing the fool.'
127. ἐξαμβλόω, 'to make abortive,' metaphor from premature birth.  
The allusion is to Socrates' constant saying that he did not  
give people thoughts, but only, like a midwife, helped them  
to be delivered of their own. There may possibly be a further  
reference to Socrates' mother, who was a midwife.
135. ψύλλαν, 'about a flea.'
141. ψύχω, 'to cool.' Περσικαὶ (*ἐμβάδες*), soft slippers, orig. made  
like the Persian.
147. μαθητιάω, 'I wish to be a pupil.' -ιάω is one of the 'desiderative'  
endings. Cf. σιβυλλιά, 'Scenes from Knights,' 57.
150. because of their squalid appearance. Cleon had taken Sphac-  
teria in the autumn of 425, a year and a half before this.
152. One of the accusations against Socrates in the *Apology* was  
that he investigated things under the earth. βολβούς,  
'truffles.'
155. ἐγκίπτω, 'to bend down.'

THE CLOUDS OF

156. ἐρεθοδιφάω, ‘groped darkly.’
160. κληροῦχοι were the settlers in Greek colonies who held (*ἐχω*) allotments (*κλῆρος*) of land.
162. δημοτικόν, ‘popular,’ for he misunderstands him to say that the whole world is going to be allotment land.
163. περίοδος, [lit. ‘circuit,’] so ‘map.’
166. (*ἰσθι*) ὡς.
169. ‘here is Euboea put down along . . .’ ‘yes, I know; for it was *put down* by us and Pericles.’ There is a play on the double meaning of *παρατείνομαι*, (1), ‘to be stretched alongside;’ (2), ‘to be reduced, exhausted.’ The subjection of Euboea 22 years ago, B.C. 445.
175. κρεμάθρα, ‘a swing,’ [*κρεμάννυμι*, ‘to hang.’]
180. ω ἐφήμερε, ‘thou creature of a day!’ he sits up there like a god.
184. εἴπερ, ‘if you must do that;’ he understands Socrates’ *περιφρονῶ* (I contemplate) in another sense, ‘I despise.’
189. οὐ γάρ (*οὐτως ἀν εὔροιμι*) ἀλλ’. *ἰκμάς*, ‘sap.’
191. κάρδαμα, ‘creases.’ Strepsiades of course blunders and does not understand it.
194. ὡς, ‘to,’ only used with persons.
196. κατὰ τί, ‘on what errand?’
197. χρήστης, ‘a creditor.’
203. πράττεσθαι, ‘to exact.’ *τοὺς θεούς*, after *όμοῦμαι*.
205. νόμισμα, ‘a current coin,’ a recognised usage. ‘Gods don’t pass here.’
206. σιδαρέουσι. They had iron money at Byzantium. The Doric form (*σιδαρ.* for *σιδηρ.*) is used, as it is a Doric colony.
209. σκίμπτους, ‘a low couch.’
212. Athamas, for infidelity to his wife Nephele, was about to be sacrificed to Zeus, when Herakles saved him. *ὅπως μή*, ‘mind you don’t. Cf. Appendix.

*ARISTOPHANES.*

SCENE 3.

216. *μηχανές*, ‘engines’ of instruction, not of war, as Strepsiades stupidly supposes.
218. *τειχομαχεῖν*, ‘batter.’
221. *σχέτλιος*, ‘wretched.’
223. *λέγειν*, ‘the power of speaking.’
225. *ἀμέλει*, *καλῶς*, ‘very well, don’t trouble yourself’ (about that).
230. *δέδοικα μὴ δέει*, ‘I fear you want.’ (*δέδοικα μὴ δέη*, ‘I fear you may want.’)
233. *ἀκαρῆ*, [*χρόνον*] ‘a short time.’ *ἀκαρής*, lit. ‘uncuttable,’ [*ἀκείρω

234. Strepsiades thinks the beating (line 230) is going to begin.

235. *νομίζεται*, ‘it is the custom.’ *γυμνός*, ‘without your coat.’

236. *φωράω*, ‘to search for stolen goods,’ [*φώρ*, thief]. If a man made such a search, he had to strip first that he might not either carry off anything, or bring in articles and pretend to have found them there.

239. *ἐμφερής*, ‘like.’

241. *ἡμιθνής*, ‘half dead,’ ‘a living corpse.’ Chaerephon was gaunt and sallow.

242. *οὐ μά*, cf. Appendix.

245. An allusion to a certain dark, narrow, tortuous cavern at Lebadeia in Boeotia, named after the hero Trophonius, wherein visions were vouchsafed to those who performed certain rites. Duly prepared by baths and sacrifices, the visitor, dressed in linen, descended a ladder by night into the chasm. He held a honey-cake (*μελιτοῦττα*) in his hand to charm the snakes and reptiles. He was pulled by some unseen force through a narrow passage into the innermost recess. He saw his vision, and returned usually half-stupified.

246. *κιπτάζω*, ‘to poke,’ lit. ‘bend.’ *ἴχων* (cf. 121).*

THE CLOUDS OF

SCENE 4.

247. ἀναπνοήν, ‘respiration.’ These absurd oaths are chosen on purpose, as Socrates was specially accused of introducing ‘new divinities.’
250. σκαλαθυρμάτια [σκαλαθύρω, σκάλλω, ‘to dig,’ ‘investigate,’], ‘subtleties.’
253. ἔξει; ει is the other form which the imperative ζθι assumes in the compounds.  
ἀσκάντης, ‘a pallet.’
259. ἐναγχος, [ἄγχι, ‘near’] ‘lately.’ μέτρων, ‘measures’ in the other sense.
260. παρακόπτω, ‘strike amiss,’ prop. of bad coinage; hence ‘to cheat.’ διχωνίκηφ, dat. of amount by which he was cheated.  
4 χοίνικες = ἡμεκτέον [= gallon], which is therefore justly called ‘a tetrameter,’ v. 265.
273. In their quibbling, they do not notice that Strepsiades classes a cock as a quadruped!
- 278-305. These verbal quibblings and questions are not really more absurd than many of those in vogue with the sophists; for most amusing instances see Plat. Euthydem. ch. 26, 27, esp. the last.
- Perhaps it is best not to translate the words on which the quibble depends.
281. δι-αλφιτόω, ‘to fill with meal.’
283. ἄρρενα, he means the masculine termination.
286. ταῦτάν, the same in point of having masculine termination. Strepsiades with ridiculous gravity takes it in another sense.
288. ἐν θυείᾳ στρογγύλῃ, ‘in a round mortar,’ viz., his huge paunch.  
ἔμμάττομαι, ‘to knead’ in.
292. The feminine termination is a cut at Cleonimus’ cowardice in flying from battle without his shield.

*ARISTOPHANES.*

303. The vocative *Αμνία* might be feminine equally well. Strepsiades thinks the feminine suits the unwarlike tendencies of Amynias excellently.
308. He knows by experience the terrors of the bed.
310. *παρά*, 'besides,' exactly.
311. The meaning of this part of the scene is clear, if we remember Socrates' famous saying that he did not produce ideas; he only helped the birth of them in other men's minds, comparing his office to that of a midwife. See line 127. So here we witness the painful birth of Strepsiades' ideas.
316. *μαλθακίζομαι* means 'to be faint-hearted.'
318. *ἀπαιδημα*, 'trickery,' 478.
319. 'Who can give me from fleeces a device to fleece,' pun on *ἄρνησις*.
329. *λεπτήν*, the adjective expresses the *result* of the verb *σχάσας* (and is called proleptic, *i.e.* anticipatory). Like English, 'cutting up fine.'
333. *ζυγωθρίζω*, 'bar up,' 'lock up.'
339. *λοφεῖον*, 'case,' [prop. 'plume-case' *λόφος*].
349. *εἰλλε*, 'confine.'
351. *λινόδετον*, 'tied by a thread.' *μηλολόνθη*, 'a cock-chafer.' This humane and exciting sport would seem to be ancient.
356. *ζαλος*, 'crystal,' from which apparently burning glasses were made.
362. *διαγράφω*, 'to expunge,' 'cancel.' He regards it as already done.
364. *ἀντεδικέω*, 'to be engaged in a law-suit.'
365. *διφλισκάνω*, 'to lose your case.'
371. *ἴθλέω*, 'to talk nonsense.'
380. *γλωττοστροφέω*, 'to split hairs,' 'to talk subtleties.'

## THE CLOUDS OF

### SCENE 5.

386. 'Ομίχλην, 'mist.' He has already learnt strange oaths.
387. As though Megacles had spent his substance on fine houses &c.
391. τὸ . . . νομίζειν, exclamatory, 'the idea of . . . !'
401. An allusion to Diagoras of Melos, an atheist.
409. καταλύομαι, [-λου-], 'to waste in bathing.'
416. αἰρέω, 'to convict.'
417. σοροπηγός [σόρος, πήγυνυμι], 'coffin-maker.'
424. γηγενεῖς, 'earth-born,' the regular name of the giants, the opposers of the gods.
426. This *ἀντίθετος* is the 'habitual' *ἀντίθετος* = 'I used to forget.'
428. 'I have studied it away.'
430. Pericles' excuse for bribing a Spartan general to retire was that he had spent the money *εἰς τὸ δέον*.
432. εἴτε, 'then, when you have obeyed me, go wrong if you please.'
433. τραυλίζω, 'to lisp.' The obol he got as a judge at the Heliaeum court.
435. The Diasia was a rustic feast in early spring.
439. νηπύτιος, 'childish,' [*νη-* negative, *ἔπος*, cf. *infans*.]
440. τριβών, 'acquainted with.'
441. It is simplest thus; 'you'd be acquainted with it, if you were hung'; 'hung' in the other and ordinary sense.
443. ἡλιθιον, 'silly.' διαρρέω, lit. 'flow apart,' so 'parted.'
446. χαυνόω, 'to open wide,' so χαύνωσις, 'bombast.'
447. Hyperbolus, a noted demagogue.
448. θυμόσοφος, 'clever.'
452. σίδια, 'pomegranate husks.' πῶς δοκεῖς, properly a question, 'how do you think (he did them)?' So used for 'wonderfully,' 'splendidly.'

*ARISTOPHANES.*

SCENE 6.

459. The third decade of the month was counted *backwards*. The last day was called ἔνη τε καὶ νέα, ‘the old and the new,’ probably because it was debateable ground between the old and new moon. In a month of 30 days, therefore, the 29th was δευτέρα, 28th τρίτη, 27th τέττας, 26th πέμπτη, and so on.
464. πρυτανεῖα θεῖναι, ‘to deposit the court-fees,’ the first step in an action-at-law. Both parties deposited; the loser forfeited his own and repaid the winner; the fees went to the court.
465. ἀττα = τινά.
467. ἀναβάλλεσθαι, ‘to defer.’
475. ἐπιθαυμάζειν, ‘shew respect for.’
477. εἰσάγειν, ‘introduce.’
478. ἀπαιδηλη, ‘knavery,’ another κανὸν δαιμόνιον. Cf. 318.
484. χροιάν, ‘complexion’ now pale and philosophical.
486. ἀντιλογικός, ‘disputatious.’
487. ‘This regular national “what-d-you-mean” -look positively blossoms on your face;’ i.e. you look a true Athenian sophist, ready to ask that pestering question of all and sundry.
490. Cf. Appendix.
502. κλῆσις, ‘summons.
503. θέσεις, viz., of the fees, 464.
505. ἵνα τί [γένοιτο.]
508. ὑπανύιν, ‘to worry.’ ἔωθεν, ‘next morning.’
510. ἀρχαῖ, as we say, ‘the authorities.’ [ $\delta\rho\chi\alpha\iota = ai \delta\rho\chi\alpha\iota$ .]
511. προτέρθαι, ‘the Foretasters,’ a board who on the eve of a feast tasted the meat which was to be offered the next day. So προτευθεῖνω, ‘to get a foretaste.’
514. ἀβέλτεροι, ‘incurably stolid.’
515. The τῶν σοφῶν agrees with ἡμῶν virtually contained in ἡμέτερα, like ‘mea verba loquentia.’

## THE CLOUDS OF

516. ἀριθμός, ‘a mere herd,’ [‘nos numerus sumus,’ Hor.] νέω,  
‘heap.’ They sat tier on tier.

518. μοι ἐγκωμίου.

525. ἔστιάω, ‘to feast.’

### SCENE 7.

526. προΐναι, ‘to let slip’ out of your hands.

528. ἀπ-ερυθράσαι [*ερυθρός*, red], ‘to put away shame’ and refuse  
his request for money. πράγματα, ‘trouble.’

530. κλητεύω, ‘to be summons’-witness.’

537. ψαρός, ‘dapple-grey,’ [perhaps from ψάρ, ‘starling’].

538. ὅν, ‘me, whom.’

547. ‘I would pay 2d. extra to swear,’ thereby shewing his readi-  
ness.

549. διασμῆχω, ‘rub well.’ οὐαίτο ἀν, ‘he would profit,’ i.e. it  
would do him good. He compares him to a leather skin  
which was thus treated.

550. χοῦς, measure = 3 quarts. χωρέω, ‘to hold.’

552. καταποιξει, ‘you will despise me with impunity’ [*προίκα*].

553. τοῖς, dative after γέλοιος.

559. ἀπαιτῶν = δ ἀπ.

565. ἀπολιταργίζω, ‘pack off.’

570. ‘merely because you have called it τὴν κάρδοπον.’

573. Κάρκινος, a bad tragedian.

575. ‘Then keep to yourself.’

576-8 are quotations or parodies from the ‘Lycynius’ of Xenokles,  
the son of Karkinus. Lycynius was slain by Tlepolemus  
(son of Herakles), his nephew.

Θραυσάντνξ [θραύω, ‘break’], ‘wheel-breaking.’

581. ἄλλως τε . . . ‘both on other grounds indeed, and specially.’

583. ‘You were unlucky’ [when you borrowed].

584. Another parody.

585. ἀπ' ὅνοι πεσεῖν, a proverb of a fool. Perhaps a pun [*ἀπὸ νοῦ*].

## *ARISTOPHANES.*

602. A splendid parody of the Socratic argument by analogy always from familiar subjects (like the sea).

610. *σαμφόρα*, cf. line 112.

611. *ἐπιάλλω*, 'to lay on,' i.e. the spur.

612. *σειραφόρος*, an outside horse, attached by a trace [*σειρά*].

613. *ἔμελλον ἀρα*, 'there! I thought I should.'

614. 'With your wheels and pairs and all.'

### SCENE 8.

620. *πατραλοῖα*, 'beater of your father,' [*ἀλοιάω*, 'to thrash.')

630. Sense, 'I did indeed get you taught to refute justice, if,' &c.

641. *ἀθέφον*, 'untouched by.'

643. A parody on Eur. Alc. 691, *χαίρεις δρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς*;

654. *συγκεκόφθαι*, i.e. *ἡμᾶς*.

664. *κεκλαύσεται*, 'I shall have wept in vain.' *ἐγχανών*, 'mocking'  
[lit. gaping].

665. *ῆλικες*, 'as old as I' *τούτοις*, the young.

### SCENE 9.

672. Parody of a line of Euripides.

679. *ἀδολεσχία* [*ἀδην*, 'enough,' *λέγω*], 'prating.'

682. *δικορραφεῖν* [*διάπτω*, 'stitch'], 'to get up lawsuits.'

685. *κλίμαξ*, 'ladder.' *σμυνή*, 'pick-axe.'

694. *δια-λεπτο-λογοῦμαι*, 'to chop fine logic.'

*THE CLOUDS OF*

**APPENDIX.**

A note on one or two of the constructions may be useful.

(1.) ὅπως, with the future, is an elliptical construction, some such word as ὅρα, βούλευε, &c., being understood.

Thus, ὅπως μὴ θύσετε, 212, literally is, '[Take care] how you shall not sacrifice me,' i.e. 'Mind you don't sacrifice me.'

So ὅπως σώσεις, 490, 'Try and save me.' See Index.

(2.) οὐ μὴ λαλήσεις; 242, οὐ λαλήσεις would be, 'Won't you talk?' i.e., 'Do talk.' The μὴ coalesces with λαλήσεις, and the question then becomes, 'Won't you not-talk?' i.e., 'Don't talk.'

(3.) δ, τι μάθομι, 425. This is called the Indefinite Optative. δ μανθάνω, δ ἔμαθον, mean respectively, 'The thing which I learn,' 'The thing which I learnt,' alluding to *some particular* thing. When this idea has to be made indefinite, that is, when the reference is to *anything whatever*,

δ μανθάνω becomes δ,τι ἀν μάθω, in Primary time.

δ ἔμαθον ————— δ,τι μάθομι, in Historic time.

(4.) διωκάθω, subj. 2nd aorist, 681.

This subjunctive is really the Deliberative, in an indirect construction.

When a person is *deliberating* what course to pursue, this subjunctive is used in preference to the future indicative, which we in English more often employ. Hence its name.

Thus, 'What shall I say?' 'What am I to say?' in Greek is τι εἰπω, rather than τι φήσω; 'Must we speak or be silent?' εἴπωμεν, ή σιγῶμεν; These are direct.

Similarly in the indirect construction—

'Tell me where I am to go.' εἰπέ ὅποι ἴω.

And here—

'Advise me whether I am to prosecute' . . . . .

γενοῦ ἔνυμβουλος, εἴτε διωκάθω . . . . .

*ARISTOPHANES.*

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